

A COLLECTION  
OF CERTAIN LET-  
TERS AND CONFERENCES  
LATELY PASSED BETWIXT CERTAINE  
PREACHERS & TWO  
PRISONERS IN THE  
FLEET.

1590.

COLLECTOR.

RECEIVED

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## To the Reader.

Considering the reformist Preachers are now become the BBs. trustie actors in their most conning & cruell enterprises, who erewhile would make the world believe that they neither pleaded for the BBs. tooke their ministrie from them, submitted it vnto them, or subseribed vnto their proceedings, nor would euer oppose against the truth or anie part therof, muchlesse be at the commandment of their LLs. the BBs. to perseguite Christs afflicted, or be partakers in their innocent bloudshedding ; againe, that they pitied the ignorance of those that went to far, & charitablie sought to reduce them. I thought it therfore my duetie (that the truth of these things might appeare) to giue thee to vnderstand how they haue behaued themselves in this busines, & what was the power of their weapens in conference against those men, whom they haue so reprochfully published in their Pulpits & wrytings to be silye men, whot spited, ignorant, Brownists, Schismaticks &c. to the intent thou mightest equallie consider of both sides (by these few things discussed betweene them) the estate of their controuersies, as also how manie of these Prisoners Arguments against thir Church, ministrie, & administration lye vpon them vnanswered. For the Conferences, the truth of them thou maist perceiue in certaine Letters which passed betwixt them, how carefullie & vpon what sure ground the Prisoners related them ; And if thou finde not such pith or substance in the matters discussed betwixt them of weightie doctrines as might be expected of such men, thou must cosider & maiest perceiue that these Preachers were loth to haue the sore touched, but by euasions sought alwaies to darkē & torne away the truth with indirect answeres & coning distinctions . And to make the matter more evident , I haue at the latter end anexed certeine Arguments , giuen their cheif Teachers lōg agoe to haue answered by writing, the which they haue (as these Prisoners report) closely put vp, and with an euill conscience spoken euill in their Pulpits , in stead of consent & repentance. Which course of rayling & denying of free conference thou seeſt they still are wholy bent to proceed in, how vncchristian ſoeuer it be, thinking therby their auditorie ſhall ſtill be held in false reportes & blindnes ; ſufficiently ſatisfiſſed vpon these mens wordes to perseguite these poore afflicted Prisoners, who loue not their lyues vnto death, that the truth might

come to light to thy saluation. And (to my grief) I must desire  
thee to remember, that the Preachers are to nothing more vn-  
willing, then to grant these sillye men a free conference, making  
no scruple in the meane time to speak all manner euill sayings of  
them, vncouicted by them of anie error or crime, which be-  
wrayeth both their corrupt wayes wherin they walke, that may  
not be brought to triall, and also their spirit to be voide of true  
Christian loue, howsoeuer they pretend outward holines. As  
thou findest God giue thee grace without partialitie to valewe  
& esteeme the truth of God, not after mens persons, but  
as the cause it self requireth; and the peace of God  
shall rest vpon thee for euer.



## The summe of the Conference be-

twixt Mr. THOMAS SPERIN & me HENRY BARROVV vppon  
the 14 of the third Moneth in the Fleet, as here as my ill me-  
marie could carie away.

**SPER.** First Mr. Sperin signified vnto me that he was sent by  
the Bishop of London to confer with me concerning  
ceraine things that I was said to hold, *Namely* that there was  
no Church in England.

**BAR.** I answered that for the Bishop of London I had nothing  
to do with him, neither he with me; what I hold concerning  
their Church of England the Bishhopps knew long agoe, &  
neuer as yet would grant either publicke or priuate confe-  
rence, where the Booke of G o d might quietly decide the  
cōtrouersies betwixt vs; but they had ymprisoned me in close  
& most streight ymprisonment now two yeares & well nigh  
an half, besides manie more greeuous iniurys offred vnto  
vs, as publishing vs Heretikes, Schismatiks, Anabaptists, Re-  
cusants, turbulent, sedicious, & what not in their Pulpits, pri-  
uileged bookes, sparsed libells, accused vs for such vnto our  
most honorable magistrates at publicke Sessiōs &c. Therfore  
I had iust cause to suspect anie conferenc that he could send  
vnto me, considering his manifold mischeivous practises  
against the Gospell & true seruants of CHRIST continually.

**SPER.** Herevpon Mr. Sperin protested his comming to be in  
ioue to confer brotherly & christianly with me, not vnto my  
harme or prejudice anie kinde of way., and began in some  
faint termes to defend the B. of London to be learned, graue,  
wise &c.

**BAR.** I said that could not be, he was a grievous enemy vnto  
the trueth, to CH RIST, and his Saintes, now holding aboue  
60. of them in sondry Prisons without cause, lawe, or con-  
science; Yea I affirmed him to be an A P O S T A T A, a per-  
secuter of that trueth he sometime gladly acknowledged  
& defended, & therfore his name was grievous & hate-  
full vnto me; and furder I demanded of Mr. Sperin his name,  
which being understood, I willed him from henceforth to

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vse his owne name vnto me , for so I would not denie anle  
kynge of conserue at this time , which was in my power to  
grant ; but I said that I meruelled to see him come now in the  
BB<sup>r</sup>. name , because I had heard he had sometyme<sup>s</sup> bene other-  
wise minded.

SPER.

To this he answered that he euer thought reuerently of the  
Bishoppes , both for their learning , as also because her Maistie  
hath authorised them.

BAR.

I shewed their ynlawfull **ANTICHRISTIAN** Beastlike power &  
authoritie , as also their barbarous hauock they exercised in the  
Church , confounding & subuerting all Gods ordinances , &  
setting vp their owne deuises in stead therof ; And therfore they  
that reuerence theis men call **CHRIST** execrable , & worship  
the beast .

SPER.

Here Mr. Sperin obiected against me the place of **IVDE**, that I  
despised gouernment , & spake euill of them in authoritie .

BAR.

If the things I haue spoken be true , or that their authoritie  
be not of God (both which I affirme & will approue by the  
word of God) then you greatly iniure both this Scripture & me .

SPER.

Their authoritie is of God , in as much as it is of the Prince .

BAR.

The Prince cannot make lawfull that which God forbiddeth , namely to haue & exercise both ecclesiasticall & ciuile au-  
thoritie , as this man doth from whom you come .

SPER.

I iustifie not his ecclesiasticall authoritie , but that authoritie  
he hath from the Prince .

BAR.

If he be a ciuile magistrate whie is he called a Bishop , & vsur-  
peth an ecclesiasticall function ?

SPER.

May not ciuile magistrates be called Bishops ?

BAR.

I neuer read that they were so in the new Testament , yet I  
acknowledg they are called Shepheards in **EZEKIEL & MICAH** ,  
but this man we speake of was fometimes a Parson of a Towne ,  
if not of more then one , then an Arch-Deacon , now a Lord B.  
which offices by their vse appeare , and by the lawes of our land  
are held to be ecclesiasticall .

SPER.

Much is to be giuen to the Princes authoritie .

BAR.

We will afterward speake of the Princes authoritie , let vs first  
enquire of theis their offices .

SPER.

I will not here reason furder of them ; For there were manie  
in the windowes , & by this time was my keeper returned with  
paper & ynke , which he was a litle before sent for .

I had forgotten to insert certeine speech we had concerning  
the Church : I told Mr. Sperin that I neuer denied that **CHRIST**  
had his Church in England , but that Church was seperate &  
gathe-

gathered from the prophane of the land, & now in great persecution vnder the malignant Church. He then demanded of me what I thought of their parish assemblies ; I answered that as they stood in this confusion & Idolatrie, they could not be held the true established Churches of CHRIST. Now the ynke & paper being brought Mr. Sperin set downe this Proposition.

SPER. The parish assemblies vwhich haue preaching Ministers vwho for life and doctrine are vreproueable, and vwhich themselues professe the true faith & Christian obedience, are Churches.

BAR. Hereunto I set downe this other Proposition.

Your parish assemblies as they generallie consist of all prophane, vwicked &c. mingled togeather in one bodie, vvorshipping God after the denisies of men, standing in subjection to the Antichristian power & Courtes of the BB's. &c. though they haue a preaching Ministerie, yet are not the true established Churches of Christ.

I denied also his Proposition, Namely that there were anie such parishes which made such profession of faith & obedience, and had such a Minister as he spake of, which he endeuored to proue thus.

SPER. They are as lawfull Churches of Christ, as the assembly of beleeuers in Corinth vwas a lawfull Church of Christ; But that assembly vwas a lawfull Church of Christ 1. Corin. 1.2.

BAR. Your first Proposition is denied.

SPER. What soever was necessarie to the decerning of the Church of God in the assembly of Corinth, is in our assemblies.

BAR. It is still denied.

SPER. The profession of faith & obedience, ministrie & Sacra-ments, were the necessarie pointes wherby to discerne that Church, but theis we haue in as good or better maner then they.

BAR. It is not so with you, you haue not theis things in such maner as the Church of Corinth had.

SPER. I will insist vppo my Parish in milkstreet; It maketh such profession of faith, hath such a ministrie of the Gospell &c.

BAR. It maketh not such profession, nor hath such a ministrie of the Gospell.

SPER. Some of the Church of Corinth erred in chief points of the faith, denying the resurrection &c. They erred in maners being gyue to fornication, incest, oppression, Drunkennes, their ministrie were vaine gloriouse, mixing & teaching their doctrines with the words that mas wisedome affordeth, deliuering

uering their Sacraments after a corrupt & euill maner &c.  
Yet for all theis faultes they were pronounced by the holy Ghost  
the Church of God ; But in my Parish in milktreet we hold no  
such opinions or errors, we haue no such faultes either in life or  
maners, nor in our ministrie; so ours is much more the Church  
of God.

BAR.

It is verie preposterous to reason of the ministracion of, & in  
the Church, before you haue proued your Parish to be an esta-  
blished Church, which you see I deny, & require you to proue;  
In all this you haue reasoned from a Church to no Church, &  
so no comparison betwixt them, nor sequell of your Argument.  
The best Church that euer was or shalbe whilest it consisteth of  
mortall me is daily subiect to manie errors, which faultes being  
shewed in the glasse of Gods word , it by & by washeth & pur-  
geth them away in that fountaine which is opened to the howse  
of DAVID for synne & vncleanenes ; sondrie of the Church  
of *corinth* erred in manie of theis things , the whole Church in  
some, as in the abuse of both the Sacraments, the neglect of their  
ecclesiastical censures ; But the Church of *corinth* vpon the  
Apostles admonition by one letter repented , shewed great sor-  
row, & amended. But now for your Parish it consisteth of a co-  
fuse companie of prophane, Atheists, couetous, gluttons, vaine,  
light, ignorant, & wicked people of al degrees & estates, of each  
sexe & age , they being all generallie without the knowledg,  
faith, or feare of God , without care of this life or of the life to  
come ; to all which you indifferently administer & sell your Sa-  
craments , delyuering them in a false maner not according to  
CHRISTS Testament ; Your whole ministrie & ministracion is  
false & Antichristian ; Furder you haue neither the freedom to  
practise CHRISTS Testament , nor the power or will to redresse  
anie thing that is amisse emongst you , but either runne to the  
Antichristian power & Coartes of the Bishoppes, or els continue  
obstinat & carelesse in your synnes. Thus you see no compari-  
son anie way betwixt the Church of *corinth* & your Parish.

SPER.

I know the contrary to this, I both know & visit all the hous-  
holders & their families , & I admit not anie to the Sacraments  
which haue not knowledg & make true profession of faith.

BAR.

I know this I haue said to be true , & that you haue & do ad-  
mit some to your Sacraments which haue no such knowledge  
& make no such profession of faith.

SPER.

BAR.

SPER.

What is true profession?

Where faith & obedience are ioyned to the word of God.

They all make true profession & beleeeue accordingly, who  
so doth

&c.  
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So doth not, I seperate him from the Sacraments:

BAR. Their vngodly life & false maner of worshipping of God shew, that they neither professe nor beleue aright; furder this your maner of suspending or seperating, is as popish as the rest, euен the Instrument of that foolish Shepheard: where finde you in all CHRIST'S Testament that one man may separate anie alone?

SPER. I do it with the consent of the people.

BAR. How shoulde that be when they know not of it ; Do not you yt by vertue of your Idle Seruice-booke , and by that power your Lord the Bishop alloweth you? for CHRIST never gaue anie such censure as this suspencōn to his Church, or such power to anie one man to seperate anie from the Sacra-  
ments, which is not pronounced excommunicat.

SPER. PAVL to the *Thesalonians* willeth that such as are found disobedient should be noted with a letter, & his companie auoide that he might be ashamed.

BAR. You alledg not the text right , neither doth the Apostle there meane of *suspencōn*: It is wonderfull how you & some others that haue written of, & seemed to seeke reformation, dare thus apparantly innouate the Testament of CHRIST, by bringing in your deuises into the Church & putting them in stead of a Scepter into CHRIST'S hand, making him to reigne by them, & exercise them ouer the soules of men.

By this time manie being gotten into the Parlour & more into the wyndowes, we thought it meete to remooue vp to the chamber where I lye: Being come thither & set downe, I willed Mr. Sperin to finde out & applie his place of the *Thesalonias*, which he did : It was 2. *TheSal.3.14.* & could serue nothing for suspencōn. The place not being furder enforced or stood vppō by Mr. Sperin , I called back againe to the point where we left, or rather where we began viz. That he should proue his Parish in milkstreet to be a true established Church of CHRIST ; And therupon I set him downe this Argument in writing.

*In your Congregation in Milkstreet you haue no holy or orderly communion nor true Ministerie of the Gospel, no Christian power, freedome or order, therfore no true establis hed Church of Christ.*

SPER. Here Mr. Sperin affirmed againe his parishioners to be a faithfull, holie, free people, walking orderly according to the Gospel, & proued it thus; because he doth administer the Sacramēts to none but vnto such as he knoweth faithful, saying that he knoweth all the parishioners both men & womē to be

such, except one household, neither did he admit anie of their seruants to the Cōmunion before they came to him & fethched his token, at which time he examined them.

**BAR.**

Were not all the parish of your Church, & did not you administer the Sacraments vnto them all & to their seede, euen the first day you were made their Pastor? how could you then haue this assurance of their faith?

**SPER.**

They had before a faithfull & godly man to their Pastor (naming Mr. Paget) by whom they were instructed, therfore there was no cause that I should doubt of their faithfulness.

**BAR.**

I wene that man still lyueth; Thus you buy & sell, chop & change your ecclesiasticall offices & lyuings of your Church as horses in a faire; he was euē as vnlawfull a minister as your self, he shewed himself a hireling in that he forsooke his flock.

**SPER.**

Why is it not lawfull with consent of the flock, vpon some occasions to remoue?

**BAR.**

But the Priestes of England come & goe at their owne pleasure as best is for their gayne, without the priuitie or goodwill of the people; he shewed himself a hireling both at his entrance and departure, so could he no way iustifie or approue this whole parish vnto you; But let me aske you a question, how found Mr. Paget this parish?

**SPER.**

Peraduenture they had a Preacher before; But why aske you? For this reason, because in Q. MARIES time they were all apostate & fallen to Idolatrie; at the begynning of Q. ELISABETHS reigne they were all found in that estate, & by the first sound of her Trompet all made Protestantes, had this ministrie set ouer them, the Gospell & Sacraments ymmediatlie administred, euē in the same parishes & estate as they now stand: So that I would know of you whether this people in this estate were a fit flock or Congregacion to receiue the ministrie of the Gospel & Sacraments or no; and also whether anie Preacher (how conning soever) can make this people, which cotynue in the same estate, without anie repentance or amendement of their former doings, the true Church of CHRIST or no.

**SPER.**

Neither did they all apostate in Q. MARIES daies, neither do I thinke they therby forsook their christianitie, or were no Church.

**BAR.**

Idolatrie was the publikly set vp & exercised in their Church, all the parish resorted & gaue outward obedience to the same, such as refreined were eyther forthwith persecuted vnto the death, or out of the land; therfore I may affirme that all the parish that remained were generally apostate, & so found & received in

ued in that estate of this ministrie to theis Sacraments, & so successiuely haue they continued to administer vnto them for the wage of BALAAM. Now that in this time of popery & Idolatrie they could be no Church, the whole first Table of the lawe sheweth plainly. There is but one God, one Spirit, one Faith, one Christ, one Church, one Ministerie: Christ is not deuided, he is not here & there, neither doth he cōmunicate with Antichrist or Idols.

There must needs then be a seperation made of the faithfull from the vnbēlieuers, Idolaters, prophane, before there can be a flock or fit people for the Lord.

There must needs also be a flock before there can be a Pastor or true ministrie erected or exercised; but as yet your parish in milkstreet was neuer thus separete from the prophane of the land, or prepared to receiue or exercise the ministrie of CHRIST; therfore both people & ministrie are still in confusion & disorder, & cannot be held the true established Church of CHRIST. SPER. They are separete from the prophane, neither suffer I anie such to communicat there.

BAR. They still stand in the same estate & confusion that they were first receiued at the beginning of our Q. E L I Z A B E T H S reigne, euē all the parish that now dwell there, or hereafter shall dwell there, without exception of anie person, all are of your Church, none all this while seperat, no not one put from emongst you; therfore you stand in the same estate that the rest doe, euē one body with all the wicked of the land, vnlesse you also think that there are none wicked emongst you, none wicked in the land.

SPER. I know none wicked in all my parish.

BAR. What not one wicked all this while? sare you then haue a more excellent Church thē euer was on the earth: But trow you are none wicked in all the land, with whom you stand one body? (for all are of your Church) will you iustifie also all the Parishes of England?

SPER. I will iustifie all those Parishes that haue preaching ministers.

BAR. And what think you of those that haue vnpreeaching ministers?

SPER. I think not such to be true Churches.

*Mr. Sperin vras here requested to set downe  
this vnder his hand, but vwould not.*

BAR. Surely theis Preachers are wondrous men, they can do more then euer our Sauiour CHRIST or his Apostles could do

with their preaching, that in al places wheresoever they become  
can eftsoones ymmediately make that Church which erewhile  
was none, the true Church of Christ, & that all the Parish with-  
out exception of anie one person, & that euen as soone as they are  
become ministers of the same. But what if that Parish where an  
vnpreaching Priest is, make the same profession that the other  
doe that haue Preachers, are they then no Churches?

S P E R .

Yes if they make the same profession of faith, then I hold  
them Churches also.

B A R .

That they do: All the Parishes in England haue the same  
confession, Creed, & english Seruice-booke read, as the Papists  
also haue the same Creedes, *Pater-nosters*, Pistles, Gospels, & much  
of this Seruice-booke, therfore they are all of the Church, & so  
we are againe where we began, and all the land of your Church,  
without seperacō or exceptiō of person; for all the land maketh  
this confession after this maner.

But we haue enough now spokē of theis Parishes, let vs come  
to the ministerie of your Church of Englād, what shall we think  
of the vnpreaching ministrie, is it a ministrie or no?

S P E R .

It is necessarie that the Church shoulde haue the Scriptures  
read, and that by a minister.

B A R .

You answere not the point; the question is, whither they be  
ministers or no.

S P E R .

I thinke they are Ministers.

B A R .

Pastors they cannot be, because they cannot teach; which  
Mr. SPERIN consented vnto: Yet aduenture they to delyuer, &  
the Parishes to receiue their Sacraments, which none but Pas-  
tors can do; They also both posseſſe & supply the roomes of pa-  
rishi Parsons. But I would now see how you can approue your  
owne ministerie by the Testament of CHRIST; which he ende-  
uored to do by this *Proposition*.

B A R .

*Sper. My Ministerie is from God, & with the approbation of the assembly of the Church where I am.*

That cannot be, you were presented by your L. Patron, insti-  
tuted by your L. Bishop in some place at his appointment, not  
in the presence of your Congregation, they were not called nei-  
ther had they anie thing to do with the action, they must take of  
force such an one as is thrust vpon them by thei LLs. the Pa-  
tron & Bishop; they haue neither consent nor dissent nor anie  
thing to do in this action; they can neither chuse nor refuse nor  
put away for anie fault that their Parson can commit, be it neuer  
so heynous; be he an Heretike, Coniurer, Adulterer, Drunker,  
they

they can for no error or crime put him away, they must joyne vnto him in prayer & Sacraments vntill the Bishop remoue him. Thus haue ye not that approbation euē of this people you speake of, which though you had could nothing auaise but rather ouerthrow your ministerie, they being as yet vngathered to Christ, and therfore neither may in this estate chuse a Minister, nor anie exercise a ministerie vnto them, without heynous sacrilege: But this your ministerie both in your entrance, office, & whole administration is Antichristian, your entrance being by the Patron & Bishop, your office to be a towne Priest or parish Parson, your administracōn according to the prescriptiō & limitatiō of your L. the Bishop, to whom you haue sworne your Cannonicall obedience.

SPER. The Patron doth elect by cōsent of the people, who haue yeilded their right vnto him, as vnto the wisest & worthiest emongst them, and so they approue his choise.

BAR. Whether the Patron had that power & priuiledg of the people or no is doubtfull I thinke rather of the Pope: But that he doth it without their priuitie & maugre their wylls, it is evident; For be the Patron an hundred myles of, be he a childe, a woman, yet they both may & will gyue the Benefice without the knowledg, priuitie, or cōsent of the parish. Now which way can either this election be iustified by the Testament of Christ, or be ioyned vnto the ministerie of Christ?

SPER. I make leſſe matter of my ordinacōn then of my ministrie.

BAR. Yet without a true calling you cannot exercise anie true office.

SPER. The calling is not the substance of the ministrie.

BAR. Thus whilſt you profesſe ſcience you make ſhipwrack of faith, & with your logick put away the Teſtamēt of Christ. Christ faith that he which ascendeth into the ſhepefolde anie other way is a thiefe & a spoyleſter, & in an other place; No man taketh this honour to himſelf, but he that is called of God &c. Christ hath ordeneſt to euery office lawes for the giftes, lif, & conuerſation of the Officer, for his probation, election, ordinacōn, administracōn: He which wanteth the calling of Christ vnto the ministrie cannot haue or exercise anie ministerie in the Church; but you want the calling of Christ vnto your ministrie; therfor the ministerie you exercise is not of Christ.

SPER. I haue the true calling of Christ vnto my ministrie in my conſcience.

BAR.

The Conscience only is assured, & resteth vpon the word of God; But your calling vnto this ministerie cannot be warranted by the word of God, but is found therby to be vnlawfull & anti-christian; Therfore &c.

SPER.

I stand not vpon my outward calling by the Bishop so much as vpon my inward calling & the consent of the people.

BAR.

But the people you said erewhile consented to the election of the Patron, the ordinacion of the B.&c. therfor their consent was vnto & in euill, & so can no way iustifie your ministerie, neither haue the people anie power to make anie other or better Election, all of them standing vnder the antichristian yoke of theis Babiloniſh Bishoppes.

SPER.

I will not stand to iustifie the calling of the Bishoppes, I haue a better calling then the calling of the Bishoppes.

BAR.

But what then thinke you of the calling of theis BBs.?

SPER.

I confesse it to be vnlawfull.

BAR.

Set downe that vnder your hand.

SPER.

To what end; that were to bring my self into danger.

BAR.

Are you afraid to witnesse vnto the trueth? Well, but being vnlawfull how chance you were not afraide to receaue it, & still to reteine it?

SPER.

I did it in ignorance, I haue since repented yt.

BAR.

Which way could you be a true minister that knew not so much as the true entrance vnto a true ministrie; how durst you aduenture to administer before the Lord, & take the care of the soules of men in this ignorance? Furder how can you be said to haue truly repented that calling which you still reteine, still administering by the same the Bishops licence, & still standing vnder his yoke & obedience?

SPER.

I attribute much to the ciuile magistrate, I do it because of the ciuile magistrate that authoriseth the B.

BAR.

But may the ciuile magistrate either commaund anie thing contrary to the commaundement of God, or if he do is he to be obeied therin, or ca he excuse you before the Tribunal of Christ for the breach of Gods lawes?

SPER.

Why then you affirme that the Queene & the Parliament do wickedly in gyuing this power & authoritie vnto the BBs. will you write that?

BAR.

Yea that I will by the gracc of God whilest I haue breath, & seale it with my blood also (if so God will) yt being directly contrary to the Testament of Christ as your self confesseth, & yet continue to do contrary to your owne Conscience. O take heed, God is greater then your conscience: It is a fearefull thing to fall into

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into the hands of the lyuing God.

SPER. I thanke God I haue his calling vnto my ministrie, which is the inward calling, being approued by my gyftes vnto my Flocke, so that though there were error in my outward calling (which I haue repêted) yet my ministrie is not disanulled.

BAR. With what conscience can you now call that an error in a true calling, which euен now you confessed to be a false calling? Is not this to diiminish, excuse, & hide your synne? call you this true repêtance, how can you be thought, or dare you affirme to haue repêted this error in your entrance into your ministrie, when you still pleade for & iustifie that calling by the ciuile magistrate, when you confesse it repugnant vnto, & condemned in the Testamet of CHRIST, how can you be said to haue repented it when you still reteine it, stand & administer by yt, and ioyne vnto such as still enter that way? neither in deed haue you anie other calling vnto your ministerie in your Church: make it therfore either good or euill, lawfull or vnlawfull by the word of God, let vs bring it to the triall.

SPER. I stand not so much by their calling as by the calling of God, by whom I am enabled to my ministrie.

BAR. This is *Anabaptistical* to iustifie open transgression by the inward conscience or gyftes; might not anie thus usurpe the ciuile magistrates office also by their inward gyftes, wisdome, knowledg, fitness &c. but God hathordeined a lawfull calling to every lawfull office, which may at no hâd be seuered from the office, which calling who so wanteth & taketh honour to himself to administer &c. breaketh the boundes of God & usurpeth: You haue no giftes which you haue not received of God, God knoweth his owne giftes which he hath gyuen to every one best whom he seeth meete & hath appointed to the ministerie, vnto such he alwayes gyueth a lawfull calling vnto the ministerie; wherfore you must cyther approue your calling by the word of God, or els be held an usurper, for all your giftes.

SPER. The BBs. tolerate manie things with vs.

BAR. They allow nothing but their owne proceedings, neither doth the land receiue or allow anie other.

SPER. I say not allow, they may suffer that they allow not.

BAR. Here is good worke emongst you, they tolerate with you, & you subscribe vnto them; thus are you togeather in conspiracie against CHRIST.

SPER. Will you say that MR EGERTON & MR GARDINER are not true ministers of the Gospell because they haue no such calling as you require?

BAR.

- BAR.** I require no other calling then CHRIST enioyneth, which calling if they want (as I am sure they do) I dare affirme that they do not serue Christ in the ministrie of the Gospell, all extraordinarie offices & callings thervnto being now ceased.
- SPER.** All the Churches & learned in EVROPE giue vs consent and allow vs for Ministers.
- BAR.** But vntill you approue your selues such by the word of God yt will nothing auaille you.
- SPER.** Our giftes & Doctrines approue our ministrie: Did you euer heare Mr. EGERTON & Mr. GARDINER?
- BAR.** You still oppose your giftes against God, & hold the faith in respect of mens persons: The me you speake of I neuer heard in their ministerie, but I know them by their ministerie to be notable Sectaries & false Teachers.
- SPER.** They be men of singuler giftes, & how can you gyue out this of them & know them not, neither euer heard them teach.
- BAR.** I am taught to know the tree by the fruit, a false Minister by his antichristian entrance, office, & administration, all which are notably found vpon them & vpon you all; neither will I say that the one of the bought his Benefice, or that the other hath bene conuinced of false Doctrines by his owne Auditorey sondry times.
- SPER.** The first hath repented that, & you haue the other but by hearesay: they are knowne to be learned men, & such as teach sound Doctrines.
- BAR.** My hearesay hath better prooife then your know; But how can theis or anie of you teach sound Doctrine sincerely in a false ministerie? BALAAM, & the Pharises, & Satā himself had & hath as great giftes & learning as they or anie of you: But if we would come euen to this preaching you boste of, I suppose more corrupt Teachers cannot be found in anie age then these, they teaching nothing almost truly, much lesse sincerely.
- SPER.** I teach Christ Iesus very God & very man, & him crucified, & that truly.
- BAR.** I will not presse you with anie Argumentes drawne from your, false entrance & administracōn, all which vndoubtedly couince that you cannot preach CHRIST soundly, yet is there no heretike that holdeth not some trueth: But this I affirme & will approue that you deny the whole anointing of CHRIST in his threc Offices of KING, PRIEST, & PROPHET, and therfore you deny CHRIST to be come in the flesh, & cannot preach him soundly; I graunt indeed that you preach him crucified in your

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your Sermons & Church, buffeted, skourged, crowned with thornes, by rayling, blaspheming, & imprisoning his faithfull witnessses & seruants dayly at all handes, you preach him blindsouled by drawing a vaille ouer his face, that the people should not see to th' end of his ministerie, not one of you either Priest or people as yet knowing what belongeth to a true professio, a true Cōmunion, a true Office, or a true entrance, much lesse to true administration: CHRIST crucified you all abhorr, you cānot abide his crosse, you will not suffer or abide by anie trueth, but dayly seeke new cauills, distinctions and euasions to hide anie trueth which bringeth danger, or to auoide the crosse of CHRIST, & therfore you shall not reigne with him. It were an infinite thing to reckon vp the diuerstie of opinions, sectes, errors that are found emongst you of the ministrie, it being almost an vnpossible thing to finde two of you of one iudgment, or anie one of you constant to your selues, except it be in euill; one preaching one Doctrine in one place, & another the quite contrary in another place, yea some of your chief Teachers haue preached *pālinodā* concerning your ministerie & Sacramentes of your Church: But I would now know what office these men you speake of, or your self do execute.

SPER. Mr. EGERTON is a *Doctor*, Mr. GARDINER & my self are *Pastors*.

BAR. Your Church of England hath no such office as the *Teachers Office*, yt hath no other then Vniuersitie Doctors, which are not in anie office, or therby Ministers: I wene also he hath a dumbe Minister one that cannot preach for his Pastor; so that he is a hireling Curat & no Christian Teacher. As for Mr. GARDINER & your self, you be parish Parsons, & therfore cannot be held christian Pastors.

SPER. I deny your Argument, it followeth not because they are termed Parsons, therfore they are not Pastors.

BAR. Both the name & Office are diuerse, therfore not the same.

SPER. The Parson is called in latine *Rector Ecclesie*, which name properly agreeith to the Pastor.

BAR. Your latine name is popish, one of the names of blasphemie written vpon the heades of the Beast, for CHRIST hath appointed many to the office of gouerning & ouerseeing, & not the Pastor only: And therfore this name is not proper to the Pastor.

C

SPER.

SPER.  
BAR.

The Pastor shoulde gouerne the Church.

But the Pastor is not to gouerne yt alone , there are others ioyned in Commission with him, therfore he cannot in this manner be called the *rector* of the Church, though he be a gouernour emongst the rest : But the office of a parish Parson is as greatly diuerse from the office of a Pastor, as the name is, for if Mr. Foxe say true , they were first created when the Metropolitane BPs. sprag vp, as Baylifes vnto them; Furder, I neuer read in the new Testament that the Pastor of a Church should be so stunted & limited by other Ministers ; as you are by your Lord Bishop, his Chanceller, Commissary & Arch-Deacō; I maruell what ecclesiastical offices theis men that thus rule ouer so manie Pastors & Churches also, haue.

SPER.

Though the Parson be called *rector Ecclesie* yet he doth not gouerne alone, there are others ioyned with him.

BAR.

SPER.

BAR.

BAR.

Who be theis? I neuer heard of anie such.

The Church-wardens & Sidemen &c.

What are these gouernours also? SPE. Yea.

To say the trueth neither the one nor the other do gouerne but stand in most miserable & seruile subiection to the BPs. & to their substitutes: or if this gouernment shoulde be their owne (as you surmisse) most Antichristian it is , & such as no true Pastors or Elders may execute in the Church of CHRIST : But are you not afeard Mr. SPERIN thus to glose & counterfet to couer these marked souldiours of the Beast, with the names and titles of Christes Officers? will you set downe this vnder your hand?

Whervpon Mr. SPERIN set downe this *Proposition*.

*Some Parsons may be Pastors Ephē 4. Some Church-wardens & Sydemen may be Elders 1 Timotheus 4. But those that cannot preach are no Pastors, & those Church-wardens that cannot gouerne are no Elders.*

BAR.

Those are wonderfull gouernours as euer I heard of, I had thought theis Church-wardens had rather bene the Collectors or Deacons of your Church , because they gather & dispense th'almes of your Churches. But now to your Parsons, they haue a diuerse and discrepant 1. Name 2. Office 3. Entrancevnto their Office both in Election & Ordination, 4. Administracōn, 5. maintenance or lyving: For all which reasons feuered , & ioyned none of your Parsons can be true Pastors.

SPER.

The name of Pastor is of no moment, for they are also called Gouernours & Ouerseers, aswell as Pastors.

BAR.

But this name of Pastor is only peculiar & doth distinguish the office of the Pastor from others, & so doth neither the name of

of Elder nor Overseer, but being in Counsell & gouernment common to him with others, are also gyue indifferently to him with other : Therfore this name of Pastor is of great monent & can neither be altered nor spared, as wherby the wisdome of God doth both distinguish & expresse the Office, therfore if you take away or change this name, you also take away & change the Office, no other name that can be deuised by man sufficing to distinguish & expresse this Office, as this doth.

Thus the time not suffering to follow of yrge the other pointes alledged against this Office, we for this time ceased; M<sup>r</sup>. SPERIN making promise to come againe, and if he could to bring some other with him.

## C i j      The

# The summe of a Conference had

betwene Mr. SPERIN & Mr. EGERTON of thone side  
And HENRY BARROV & JOHN GREENWOOD  
of th'other side in their Chamber where they were kept  
close Prisoners in the Fleet, vpon the 20. of the 3. Moneth

1590.

Mr. SPERIN coming before Mr. EGERTON more  
then half an houre, & not being certaine of M. EGERTON  
T O N S comming, they not staying therewppō, straight  
wayes entred speech.

SPER.  
BAR.

SPER.

BAR.  
BAR.

SPER.  
BAR.

SPER.

BAR..

SPER.

BAR.

SPER.

I would know the causes of your forsaking our Church.  
I Whye, haue you forgot all our last Cōference? I then shewed  
you manie causes.

I tooke it, because all the people were received into the  
Church at the beginning of her Maiesties reigne (without anie  
prooef of their Faith or due order) was the cause.

The vnworthines & confusion of the people, togeather with  
the vnlawfull ministrie, ministrition & ecclesiasticall gouern-  
ment now exercised emongst you, were ailedged for causes.

But neither our ministrie or people are such now.

All the land in the begynning of her Maiesties reigne were  
compelled & received into your Church in one day from open  
*Apostacie* & grosse *Idolarie*, without the preaching of the Gospel  
going before, this self same ministrie set ouer them, & Sacra-  
ments administred vnto them, in this elate wherein they are  
now founde & remaine.

I know not what then was done, I was but. 8. yeares old, nei-  
ther suppose I that you can remember it: Therfore I will not  
meddle therewith.

I reason from the first gathering & planting of your Church,  
which I prooue vnto you to be vnlawfull, & contrary to Christ's  
Testament: For it was never read there, that anie Church hath  
bene gathered & planted by ciuile force & without the preach-  
ing of the Gospel going before; or that all so sodenly & confu-  
sedly were received into the Church.

I will not iustifie their doinges then: But now I affirme all my  
people to professe.

How shoulde they professe, when they stand in the same estate  
& transgression they then did?

I denie that: Thei which were thē vnbeleeuers do now beleeeue.

BAR.

had BAR. That can not be.

gren. But before you proceede further, it is necessarie that  
Mc. SPERIN either iustifie or disallowe of the gathering of the  
Church then.

Kept SPER. I will not iustifie that gathering by constraint.

Gren. Set downe that vnder your hand.

SPER. What neede that, you heare I say it.

BAR. But for the better prooceeding set it downe vnder your  
hand, or els defend it, and we will disprooue it.

Where vpon Mr. SPERIN set downe this *Proposition* vnder his  
hand.

SPER. *I do not maintaine that Church that was gathered, & as it was from  
papistrie compelled to be protestants in the beginning of her Maiesties  
Reigne.*

BAR. I will prooue that your Parishes still remaine in the same  
estate, as they were then gathered.

*Your Parishes now consist of the same people & their seede, as yet no  
seperation made, still remaining under the same Ministrie, worship,  
Sacraments, Courtes, Ecclesiasticall government: Therfore they are in the  
same estate.*

SPER. Most of these that at the beginning of her Mats. Reigne  
were receiued into the Church, are dead & changed, & new  
come into their roomes.

gren. You haue them or their seede.

SPER. Once in twelue yeeres lightlie the most part of the Parish  
changeth, as I by experience know, some goinge, & others  
comminge.

gren. But none come but such as then were receiued, or their  
seede: For they go but from one parische to another, all the  
Parishes being one bodie, one Church.

BAR. I would haue you answer vnto my former Proposition,  
wherein I haue shewed your Parishes to be in the same estate,  
wherin they then were planted.

SPER. I deny that: For neither all the people remaine, neither  
are they the same people, for they were then vnbeleeuers, and  
now they that remaine beleeue or profess the faith, now they  
willinglie profess faith, which then constrainedlie confessed  
faith.

BAR. This distinction of AVGVSTINE will deceiue you, for how  
should the vnlawfull & vngodlie actions of anie past, be iusti-  
fied by his faith following: Faith doth not iustifie but forsake  
transgression: Againe how should they be said to haue Faith,  
or to haue left their sinnes, which still cōtinue in the same cō-  
fusion, disorder, false ministrie, false worshipp, false gouern-  
ment.

- SPER.** They doe not so.  
**BAR.** I will prooue all this in due order. And first that you haue the same people & their seede in the same confusion.
- GREEN.** All the land is now of your Church.  
**SPE.** It is not so.  
**BAR.** All the Queenes naturall subiects that dwell in anie Parish are of your Church, because euerie Parish is of your Church.
- SPER.** All the Queenes subiects that dwell in our parishes are not of our Church.  
**BAR.** They are of the parish: Therfore of the Church.  
**SPE.** There dwell manie papists that are not of our Church.  
**BAR.** Euen those papists are of your Church: And thus I prooue it.

*None but those of the Church may offer in the Church or haue anie communion w<sup>t</sup> the Saints, or haue anie interest in the ministrie:  
 But the papists communicate w<sup>t</sup> your Church & haue interest in the ministrie, in that they contribute together w<sup>t</sup> the parish vnto the ministrie.  
 Therfore the papists that dwell amoung<sup>e</sup> you are of your Church.*

- SPER.** Whie is it not lawfull for the Minister to be maintained with the goods of vnbeleeuers.  
**BAR.** Vnbeleeuers haue nothing a doe, neither are bound to the maintenance of the ministrie: This contribution is called in the new Testament a dutie & communion of the Saints, an offering & sweete odoure vnto God.  
 But vnbeleeuers may haue no spirituall communion with the Saints neither may offer with them in the Church, neither haue interest or anie thinge to do with the ministrie.
- BAR.** Therfore may not be bounde, nor receiued to contribute vnto the maintenance of the ministrie.

- SPE.** I denie that.  
**BAR.** Whie, it is prooued by all these reasons: Further it is expresslie forbidden. Leuit. 22.25. that the Priest might not receiue anie maner of offering, were it neuer so perfect at the hand of a stranger: Therfore much lesse may the Minister of Christ.

Mr. Sperin in reading the text would giue no iudgment of it, vntill he had further considered therof.

I will prooue it by a necessarie reason vnto you. None that was not a Iewe, or come vnto the faith might enter into the Temple, much lesse contribute or offer in the Temple.

At this time Mr. E G E R T O N entered, whoe beinge set downe with them & made acquainted with the present discourse, they proceeded as followeth.

The place of Leuit. being read againe & further enforced

thus:

thus: *The oblations of the wicked are abomination unto the Lord.*  
*But the tithes & contributions of the papists are oblations of the wicked:*  
*Therefore they are an abomination &c.*

**SPER.** But may not the minister receiue anie gifts of vnbeleeuers?

**BAR.** Yea, they may receiue or inherit ciuile things, that are  
 re not giuen by, or belonged to vnbeleeuers.

**SPER.** It is written. 1. Cor. 10. If the vnbeleeuers bidd you to a  
 feast &c. eat, making no question.

**GREEN.** We doubt not but all Christianis may receiue in priuate  
 or Ciuell respects, the goods or beneuolence of vnbeleeuers:  
 But you must put difference betwene that contribution in  
 cōmunion, to & with the Church, and ciuile & priuate bene-  
 volence.

**SPER.** *The Apostle Gala. 6. willeth all that are taught in the word to commu-*  
*nicate of their goods vnto them that teach them: But the papists are*  
*taught by vs in the word: Therefore they may contribute vnto vs in our*  
*ministrie.*

**GREEN.** This place is to be vnderstood of such as are received  
 into, & taught in the Church, & not of all them that are with-  
 out the Church, & heare the ministrie therof: The Apostle  
 gaue not this rule to them.

**BAR.** The recusant papists are not instructed of you, th' other pa-  
 pists are both instructed, and they & their seede admitted  
 vnto the sacraments: But all contribute & pay tythes & so are  
 all of your Church.

**SPER.** In my Parish I admitt no papists or open vnworthie vnto  
 the Sacraments.

**GREEN.** Your Parish hath as yet made no seperatiō from the pa-  
 pists or prophane of the lande: Therfore you do not seperate  
 the vnworthie.

**SPER.** They are now beleeuers, that before were vnbeleeuers;  
 they now professe willinglie that before professed by con-  
 straint; and If ther be anie wicked, I put them from the Sa-  
 craments.

**BAR.** You so fix your eies vpon your owne assertions, as that you  
 giue no eare to other mens reasons. How oft hath this been  
 denied & disprooued vnto you: you haue neuer as yet made  
 anie seperatiō, but still remaine in the stepps & finnes of your  
 fore-fathers, neither haue you anie power to seperate anie  
 from amonge you.

**SPER.** I haue power, and doe put the wicked from the Sacra-  
 ments.

**BAR.**

- BAR.** What your selfe alone?  
**SPER.** Yea with the consent of the Church.  
**BAR.** I shewed you the last day what kinde of instrument your suspension & puttinge from the Sacraments is; you & your parishes haue not the power to excommunicat anie.  
**SPER.** This is not true. we haue power, & do excommunicat.  
**BAR.** It is the by the power of the BPs. & not by the power of Christ.  
**SPER.** It is not by the power of the Bishopps, but by the power of Christ.  
**BAR.** That is not so, you haue neither power from Christ, nor from the Bishopps to excommunicat anie: you haue leaue in your seruice-booke to suspend from your sacrament, but not to excommunicat without the Bishop.  
**SPER.** We do excommunicat without the Bishop.  
**BAR.** Then your Church hath two maner of excommunications.  
**SPER.** That followeth not, the Bishopps excommunication is but an approbation of ours.  
**BAR.** That is not so, The Bishop hath power to excommunicate, when & whom he will of your Parish, & that without your priuitie or consent: Moreouer the Bishopps do excōmunicate by latine writt; but if your excommunication be such, then is it *Ani-christian*, if it be after another maner, then haue you two sorts of excōmunications in your Church.  
**SPER.** When anie deserueth to be excommunicated, then I & the Church-wardens present such to the Bishop, & he excōmunicateth them.  
**BAR.** Then the Bishop excōmunicateth, & not you; you are but as they that giue evidence & information to the Iudg: The Bishop is the Iudg.  
**GREEN.** The Bishop doth not excōmunicate vpon your information, neither for anie sinne, how heinous soever. But only for not appeiringe at, or disobeying their Courts. Moreouer as the Ordinary doth excōmunicat so doth he absolute whom he list, without the priuitie of your Congregacōn.  
**EGERT.** The Bishop his excōmunication is but a Ciuite discōmunion.  
**BAR.** What, will you make the excōmunication of your Church a  
**GREEN.** Ciuite action? we never heard of anie such excommunication, vntill Cooper & Gwaler published their conceites therof.  
**EGER.** May not the Ciuite magistrate approue th'excōmunication of the Churc.  
**SPE.** Yes, but the Ciuite magistrate may not excōmunicate anie, as your Bishopps do; And that as you say, by vertue of the Ciuite authoritie.

SPE.

SPE. The Bishop doth not excommunicat, he doth but approue our excommunication.

BAR. Whie, crewhile you cōfessed that you did but present your sheepe to the wolfe, and that the Bishop did excommunicat: & we prooved that the Bishop did both excommunicate and absoluē whom & when he would in your Parish, without your priuities or cōsents: as also that your Church hath none other excommunication, then that of his.

SPE. We haue the same excommunication that they had in the Church of *Corinth*. *1 Cor. 5.*

BAR. You haue neither such a faithfull people gathered out of the world vnto Christ, neither haue you the power of Christ, neither do you yt after that holie order of the Church of *Corinth*: But you are drijen to runne vnto your Lord the Bishop, who doth it of his sole authoritie, by his commissarie in forme of a latine Writt, which you are compelled to reade & publishe in your parish Church: How can you call this that excommunication they had in the Church of *Corinth*.

SPE. We excommunicate in the name & power of Christ, as the Church of *Corinth* did.

BAR. That is not so, it is don in the name & power of the Bishop, & not in that maner as is expressed. *1 Cor. 5.*

SPE. The Bishoppes power is Ciuite, but this actio ecclesiastical.

BAR. And may a Ciuite person execute anie ecclesiastical Office or action?

GREN. Do you hold the Bishoppes, their Commissaries & substituts meerly Ciuite, & not ecclesiastical?

SPE. Yea I hold them meerly Ciuite, & not ecclesiastical.

BAR. Write that, and set it downe vnder your hand.

SPE. So I will: & tooke vnto him penne & ynke.

GER. Whie so, what neede it to be written?

BAR. That we may the better know, wheroft we reason & hold to the point.

GREN. This is a needfull point to be set downe in wryting: For if the Bishoppes & their substituts be meerly Ciuite then you haue as yet no Church, no ministrie, no Sacraments.

GER. Their offices & actions are Ciuite as we esteeme them.

SPE. I hold them meerly Ciuitall & not ecclesiastical, because they are constituted by the Prince, and not by Christ in his Testament.

BAR. Write that, let vs haue it set downe. But he delaying because of Mr. E G E R T O N, Mr. B A R O V V set downe as followeth.

The Bisshoppes Commisaries & their substitutes are merely ciuile and not ecclesiastical, because they are constituted by the Prince, and not by Christ in his Testament.

This beinge written was read & shewed vnto them, but duringe the tyme of drawing them to this Proposition, & the wrytinge therof, Mr. GREENVWOOD enforcing the conclusions & sequell that would ensue therof: Mr. SPERIN here began to retract his Proposition & quallifie it by puttinge in this word (as) insteede of (be it vs) so that now, he alloweth them, both Ciuile & ecclesiastical Officers.

**BAR.**

What, may the Bisshopp execute both Ciuile & ecclesiastical Offices?

**SPER.**

Whic not? Because it is contrarie to the ordinance of God, who hath appointed vnto these diuers & distinct offices, diuers persons to execute the same.

**GREEN.**

Let him that hath an office waite on his office.

**SPER.**

Their Ciuile authoritie is of the Prince..

**BAR.**

It is not therby iustified, seing it is vnlawfull for any ecclesiastical officer to execute also a Ciuile office, or for one man to haue both an ecclesiastical & Ciuile office at once.

**EGER.**

DAVID was both a King & a Prophet.

**BAR.**

What then?

**EGER.**

He executed both a Ciuile & ecclesiastical office therby.

**BAR.**

That is not so.

**EGER.**

A Prophet was an office of the Temple.

**BAR.**

None but a Leuite might be a Minister of the Temple.

**SPER.**

But sundrie haue executed both.

**BAR.**

MOSSES & SAMUEL did so for a season, but it was by expresse warrant from Gods mouth; neither continued they so to do, neither gaue they example, or may be presidents for vs to do the like, without the like warrant: Make therfore your Bisshoppes eyther whollie Ciuile, or whollie ecclesiastical, let vs know what to hold them:

**EGER.**

They are Ministers.

**BAR.**

And they are ciuile Magistrates, LL<sup>s</sup>. of the Parliamēt-house, Justices of peace, Judges of ciuile causes &c.

**EGER.**

Though their power be mixt, yet is it not simplye vnlawfull.

**BAR.**

By the word of God it is symplie vnlawfull for anie one man to execute both a ciuile & ecclesiastical office at once.

**GREEN.**

This mixture is the misterie of iniquitie, & the power of the Beast.

**EGER.**

Though they haue ciuile Offices, yet keepe they the ministerie, & their ministeriall actions are good.

This

**BAR.** This is strange Doctrine, that one man may administer both in ciuile & ecclesiastical Offices at once : May a ciuile Magistrate intermeddle with the ministrie in the Church, or a Minister of the Church execute anie ciuile Magistracie what a confusion were this.

**EGER.** Their ciuile authoritie doth not abolish their ministeriall actions.

**BAR.** The ciuile Magistrates may not intermeddle with the execution of the Pastors Office, as they do in delyuering their Sacraments, no more then V Z Z I A H might burne incense.

**EGER.** The example doth not hold: The BBS. were Ministers before they were ciuile Magistrates.

**BAR.** Yet the Doctrine holdeth; That the ciuile Magistrate may not administer in the Church, neither one man execute such diuerse Offices.

**EGER.** Though it be vnlawfull, yet their ministeriall actions are not vnlawfull.

**BAR.** It is not lawfull for a ciuile Magistrate to administer in the Church vvhilst he keepeth his ciuile office: But the BBS. are ciuile Magistrates, & keepe & execute their ciuile Offices: Therfore it is not lawfull for them to administer in the Church vvhilst they keepe their ciuile Offices.

**EGER.** Your Argument is not good; You put that in the conclusion, which you should haue put in the second Proposition.

**BAR.** I regard not the forme. If it be vnlawfull for them to administer, then their ministeriall actions are vnlawfull.

{ **EGER.** The consequent of the Major is denied.

{ **SPER.**

**BAR.** It of necessitie followeth: For God only wilbe serued in his Church by his owne Ministers & in the ministerie, by such as he hath appointed & called therunto, all strange ministries & their ministeriall actions being an abomination unto him.

**GR EN.** All their actions are accursed in the Lords sight that presume to offer in his Church in an office whereto they are not called of God, & their ministerie vnder the curse of KORAH'S censure Noms 16. 40.

**EGER.** The Bishoppes are not vnder that curse; For they are Ministers.

**BAR.** What, & ciuile Magistrates also?

**SPER.** The Bishoppes Office, as it is gyuen of the Prince, is ciuile; as they superintend diuers Flockes & Pastors, they are ecclesiastical Officers.

**BAR.** This is a rare distinction to make one & the self same  
D ij Office

Office both ciuile & ecclesiasticall : I netier heard that the Office of a Bishop was ciuile, or of anie such Office in the Church of GOD as a L. Bishop : And seing we are entred into speech of their ministrie, I would faine know what ecclesiasticall Office they execute iu your Church.

EGER.  
BAR.

They are Pastors.

Whic each of them doth superintend & ouersee diuers, yea many hundred Flockes & Pastors : These are strange Pastors as euer I heard of.

EGER.

I say not as they are Bisshopps they are Pastors ; But as they were Ministers of the Gospell before; which ministrie they haue not lost by being Bisshopps.

BAR.

You meane when they were Parish-Parsons : But that Office they haue forgon when they were made Bisshopps.

EGER.  
BAR.

That is not so.

The office of a Parson & the office of a Bishop are diuers & distinct offices of your Church : one man cannot be both a Bishop & a Parson.

EGER.  
BAR.

A Bishop may be a Pastor as you call it a Parson.

Then a mā may execute diuers offices of your Church at one time: This was neuer heard of in the Church of C H R I S T since the Apostles tyme.

EGER.  
BAR.

Might not the *Euangelistes* also execute diuers offices, after the Apostles time?

I haue not read that they did: But you hold not your Bishoppes *Enangelistes*, yet they by your saying execute diuers ecclesiasticall offices at one tyme : As to be Parsons & Lord Bisshopps, both which are distinct & diuers offices of the Church . Hold you it lawfull for one man to exercise diuerse offices of your Church at one time also?

EGER.  
BAR.

To execute diuers Offices is vnlawfull.

But the office of a Lo. Bishop & of a Parish Parson are diuerse Offices of your Church which one man exectiseth : Therefore their ministeriall actions in these Offices are vnlawfull.

EGER.  
BAR.

These Offices are not so diuerse to disanull their first ministrie which they had when they were Preachers.

These Offices are so diuerse as one man cannot execute them both, but he must of force do the one by his substitute : Moreover, the Office of a Lo. Bishop doth abolish & swallow vp the other: For he cannot be both an Ouerseer of so many Churches & Pastors, & be a private peculiar Pastor of one Church too.

EGER.

The Bisshopps Office is but a ciuile addicōn which he ioyneth vnto his former ministrie.

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e Bar. Whie you see the office of a Lo. Bishop is one of the cheif ecclesiastical Offices of your Church, and this office is who-  
lye conuersant in ecclesiastical affaires.

EGER. They are Peeres & Lords of the Parliament house.

Bar. Yea, but spirituall Lords by vertue of their ecclesiastical office: Therefore the Office of a Parish-Priest & of a Lo. Bishop are diuerse & distinct Offices of your Church.

EGER. Yet are they not so diuerse as by taking the Office of a Bishop they loose their first ministrie.

Bar. *Euerie ministrie in the Church is belonging vnto & in regarde of an Office neither can be otherwise, or longer executed, then in that office to whiche it belongeth: But the BPs. haue resigned that ecclesiastical Office vvherto their first Ministrie belonged: Therfore vvhen they keepe not that office they cannot keepe that ministrie.*

EGER. The Bishoppes haue not resigned their first Office.

Bar. It is manifest that they haue: For it is impossible that they should be both Superintendents ouer so manie Churches, & execute the Pastors Office ouer one Church togither.

EGER. Though one man execute diuerse Offices, his actions are not simple vnlawfull.

Bar. What a monstrous confusion & commixture of all Gods ordinances is made by this Doctrine of yours. God hath vtterly forbidden anie one man to manage both a ciuile & ecclesiastical office at once: You (notwithstanding the Bishoppes exercise both ciuile and ecclesiastical authoritie, & execute many ecclesiastical Offices of the Church) yet in this estate would haue their ministeriall actions lawfull.

EGER. Though to exercise diuerse Offices be vnlawfull, yet it is not so vnlawfull as to disanull their ministeriall actions.

Bar. I haue proued that ecclesiastical ministrie & ministracion to be vnlawfull, which hath no foundatiō in Gods word: But this their mixt ministrie & confused ministracion hath not only no warrant in, but is found expresslie contrarye to the whole word & Ordinances of God: Therfore this their ministrie & ministeriall actions are simplie & vtterly vnlawfull.

EGER. Though a Tyrant be an vnlawfull Magistrate, yet may his actions in his regiment be lawfull.

GRAN. You must make difference betwene the vsurping of a ciuile Office in a Common-wealth by a Tyrant, and the vsurping of an ecclesiastical office in the Church.

Bar. There is no comparison betwixt the regiment of a Tyrant in a Common-wealth, and the ministracion of an vsurper or wretched.

wretched person in the Church. With the first, we which are but subiects haue not to meddle, either to place or displace, but to obey in the Lord such Ciuite Magistrates as are set ouer vs of the Lord. The second, namely of all ecclesiasticall offices, we haue the sole choise & oversight; power to create, power to depose: neither are we to suffer anie vnlawfull ministerie or ministratiō. But now to speake simplie of the regiment of a Tyrant as considered in it self, it is altogether vnlawfull vnto himself, because he vsurpeth that office by intrusion, contrarie to the lawe of GOD, and ihal therfore accompt before the Lord.

**EGER.**

But in as much as the Bishopps were oncelawfull Pastors they cannot loose their first office & ministrie; and so their ministeriall actions (as preaching of the word & ministratiō of the Sacraments) are still lawfull.

**BAR.**

They manie wayes haue forseyted their ministrie & place, if so be it were so, by taking & executing two Offices, by taking other ecclesiasticall offices, & those such, as they cannot execute their Pastorall Office whilst they keepe them: Therfore they can be no Pastors, neither their administrations of the word & Sacraments whilst they remayne in this estate, lawfull.

**EGER.**

They may notwithstanding these other Offices, execute their Pastoral Offices; as to preach the word, & minister the Sacraments; which are the chief things of the Pastors Office.

**BAR.**

They can not do these thinges duely, in as much as they cannot duely attend and watch ouer their peculiar Flock, whilst they keepe these other Offices: But I would fayne know of you, when they had this true pastorall office whereof you speake so much? For surelye if euer they were true Pastors they are now wondrouslye apostate.

**EGER.**

When they were first made Ministers.

**BAR.**

Your ministerie is large: Do you not meane when they were first made parish-Parsons?

**EGER.**

They were then Pastors, when they were such Parsons as you terme them.

**BAR.**

You hold then the Parsons Office to be the Pastors Office:

**EGER.**

Yea.

**BAR.**

I will let passe their hauing manie Parsonages, as also the insufficiencye of sondrie that profess the same: And only shew in generall why a Parish-Parson cannot be held a true Pastor, according to the Gospell & Testament of CHRIST.

*The Parish-Parson hath not the (1) NAME (2) OFFICE (3) CALLING  
in his Office (4) ADMINISTRATION in his Office, (5) POWER,*

nor that (6) MAINTENANCE of his lyng that a true Pastor bath:  
Therefore a Parish-Parson cannot be called or held a true Pastor.

EGER. The Antecedent is not true.

BAR. Let me proue it. First you see they haue a diuerse name,  
the one a Parish-Parson, th'other a Pastor.

EGER. No man of knowlegd will now call them Parsons.

BAR. This is the peculiar & proper name belonging to their Of-  
fice: therfore reserved as dounge to be cast in their faces by all  
haue that knowledg: Yea it is an open marke to euerye one  
that hath knowledg wherby to discerne them from true Pas-  
tors: The true Pastor will never beare the marke & carafe of  
the Beast of Antichrist.

EGER. The name is of no moment: What shall we call a Parson?

BAR. A Parson, or Baals Priest.

SPER. A Parson is called Rector in Latine.

BAR. And I shewed you the last day, that his Romish name was  
one of the names of blasphemie written vpon the heades of the  
Beast.

EGER. The Parson hath sondrie names in the Scripture: as an  
Elder, an Ouerseer, a Steward &c.

BAR. But none of these names do distinguish his office, as the  
name of Pastor doth: But if we come to their Office we shall  
 finde it as strange as the name therof.

SPER. Proue that.

BAR. If Mr. Foxe say truly, the Parsons Office tooke begin-  
ning when the Metropolitane Bishoppes sprong, and were as  
their Baylifes: But it is the same Office that was & is execu-  
ted in the Romish Church; Therfore not the Pastors Office.

EGER. It is not the same Office.

BAR. The self same: You take it as they left it, as also all the  
ministrie you haue beside: Only you put in new men in those  
old Offices.

EGER. The entrance & ministratiōn is quite changed: the Prie-  
stes were Massing & Sacrificing Priestes, prayed for the dead,  
worshipped Saintes &c. so do not we.

GREN. So do you also, your whole worship being changed but  
out of Latine into English.

EGER. We do not so.

BAR. We shall hereafter haue occasion to discussse these matters  
when we come to handle your ministratiōn: Only we still  
 finde the Office of the Parish Parson the self same that then  
it was, and this none know better then they that haue the  
giftes.

giftes of the same Benefices. But I will draw an Argument from some Doctrine.

*In the Church of Christ there is no ecclesiastical Office aboue the Pastor. But in your Church there are sondrie ecclesiastical Offices aboue the Pastor: Therfore the Parsons Office is not the Pastors Office.*

EGER. The Apostles Office was aboue the Pastors Office in the Church of CHRIST.

BAR. But that was temporarie & but for a time: we reason not what was, but what now is in the Church synce extraordinarie Offices ceased: We reade of no Office in the Church of CHRIST aboue the Pastors Office: Therfore it cannot be the Office of a Parson.

EGER. A true Pastor may exercise his Office vnder another ecclesiastical Office aboue him.

BAR. *God hath instituted no ecclesiastical Office aboue him: Therfore he may exercise his Office vnder no ecclesiastical Office aboue him.*

EGERT. I deny the Argument: Those thinges are not now simple vnlawfull, which at some times were lawfull.

BAR. That is verie false: All things are now simple vnlawfull which are forbidden in the word of GOD as the Leuiticall Priesthoode & all extraordinarie ministries now are, which yet somtimes were lawfull.

EGER. Did not sondrye Pastors & Ministers exercise their ministrie vnder *Diotropes*?

BAR. Neuer that I euer heard of: But if they had, should it therfore be lawfull?

EGER. But if the Pastor should execute his Office vnder another ecclesiastical Office, should he therfore be no true Pastor?

BAR. A true Pastor cannot execute vnder another ecclesiastical Office in the Church of CHRIST; Therfore the question is vain, the thing being vnpossible.

EGER. But if there be anie Office aboue him, should he therfore cease to be a Pastor?

BAR. What so euer ecclesiastical Office is now aboue the Pastor is *Antichristian*, neither is he a true Pastor that exerciseth his Office vnder such.

EGER. I deny that.

BAR. *VVhat so euer ecclesiastical Office is not expressed in the Testament of CHRIST is Antichristian: But there is no mention of anie ecclesiastical Office to be now aboue the Pastors Office in the Testament of CHRIST: Therfore al such Offices as are aboue the Pastors Office, are Antichristian.*

EGER. I deny the Major: All ecclesiastical offices that are aboue the Pastors Office are not *Antichristian*.

BAR. You may aswell deny the whole ministrie of the new Testa-  
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ment, & bring in anie other : But thus I proue it.

CHRIST hath left a perfect ministrerie: Therfore nothing may be added vnto it. All other Ministries are Antichristian save that whiche CHRIST hath left in his Testament: But CHRIST hath left no such ministrie as these in his Testament: Therfore &c.

**EGER.** Though CHRIST hath left a perfect ministerie, yet all things that are added vnto it are not ANTICHRISTIAN.

**BAR.** Yes, all new ministries are ANTICHRISTIAN & he of ANTICHRIST that executeth, standeth vnder or iustifieth them: For he that bringeth in a new ministrie taketh CHRISTS Office & sitteth in his place, & is that ANTICHRIST spokē of the Apostle 2. Thes. 3. and by our Sauiour CHRIST Mat. 24. & all that stand vnder such a new devised ministrie stand vnder ANTICHRIST.

Mr. SPERIN here would haue denied the Bishop to be ANTICHRIST: But Mr. E GERTON willed him neuer to denye that, which they had agreed vpon.

**BAR.** Do you hold the faith in respect of mens persons: shal no more be trueth then you haue agreed vpon.

These Doctrines following were holden & affirmed by Mr. E GERTON in discourse with Mr. GREENWOOD as Mr. BARROVY was writing other Arguments & Assertions.

(1) **Eger.** That the true Church may be without the power of CHRIST to censure & redresse.

**GREEN.** I neuer read of anie such Church in the Scriptures CHRIST hath giuen to euerie Church his power to censure & redresse.

**EGER.** Though we want Discipline, yet we haue the power of CHRIST by the Scepter of his word in Doctrine.

**GREEN.** By the word Discipline you turne away the whole practise of the Gospel, neither are you governed by CHRIST his Scepter, howsoeuer you may take his word in your mouth.

(2) **EGER.** That the name of a Bishop spoken of 1. Tim. 3. is only peculiar vnto the Pastor & Teacher; because it is said verse 2. he must be apt to teach.

**GREEN.** Though some particular rules in that generall Doctrine be only spoken of the Pastorall & Teachers Office, yet it is evident by the whole scope of the place, that there are also

E rules

rules gyuen for other Elders', which are also called BEs. in sondrye places of the Scriptures.

(3) EGER. That no man may preach the word vithouer an external calling.

GREEN. Giftes of interpretations are sufficient calling to speake of the word in the Congregation, in due order & place.

EGER. That is not so.

(4) EGER. We abstaine from Excommunication, because we haue no Elders as yet.

GREEN. The Church is never without the power to excommunicate.

(5) EGER. Our Pastors only now vante some Censurers.

BAR. The least member of the Church that is a Communicant hath as much interest in all the censures of the Church as the Pastor, & haue equall power according to the rules of the word, to censure the Pastor for error or transgression, as the Pastor hath to censure them.

To Mr. EGERTON delyuer this.

Almighty God, whose Spirit is one, and ioyneth in one all his elect vassells, in his good tyme bringing them forth from darknes to light, gyue you & vs to be of one mynde, & of one iudgment in the trueth, to the glory of his owne name, our reioycing in his mereyes for euer, and the present conuersion of manie, to the obedience of CHRIST.

S Eing it hath pleased God, after our long imprisonment, once so late to send you vnto vs (by what meanes, or to what further purpose, we yet know not) to giue vs a beginning & an entrance into the discussing of his trueth, by some kinde of conference: which, because it was not with that harmonye that it may please God to effect, if your heart as ours be set to know his will, and to proceede by one rule, euuen the rule of his authenticall Testamēt: We are moued to write vnto you, rather by your modest, honest, & sober behauour shewed to vs the Lords most vnworthie witnesses, then for anie procurement of peace to our felues; For most of all we desire your saluation, and with all the good of manie, by the measure of spirituall guyfes gyuen you, and as we trust, you will bestow them to the furtherance of his Church. Yet in your last conference, (to speake the trueth) we found your spirit in no louing consent to the trueth, but dangerouslie corrupted, or at least set to oppose with poysoned distinctions by vaine philosophie, yea against that trueth your self would not insist to denie, whether to trye our strēgth or to abuse the hearers, or for endangering your self: Yet against al these P A V L. faith we cannot anie thing against the truth but for the truth. We haue since often meruailed we heard no more from you, or of your estate, which thē was made manifest to be without promise, whiles you exercise a ministeriall function vnder A N T I C H R I S T, in a false office, vnto a confuse assemblie of all sorts of people, one with the world. Whetevppon, hearing no further yet of you, we thought it good, intender care of your saluation, & for the advancement of the Lords trueth, to shew you, so neare as our fraile memories could collect, the summe of such Arguments or Positions & Answers as passed betwene vs, hauing set downe nothing but that, wherof we haue the positions to shew vnder wryting at that present, & honest witnesses to testifie our vprightnes herein: And least you shoulde otherwise conceiue, that we shoulde some wayes iniurie you, we haue sent you a Copie to peruse; and if you make yet anie other answere to our Assertions, then there is conteyned, we freely gyue you libertie so to do: But cheiflie the end of our wryting is, to

Sett you vp not to leane the matter thus, cōsidering the serousnes therof, but eyther yeild thervnto, or procure some more large and free place & time to make our mynds plaine & Faith open one to another, that the truth may appeare, and they that depart from the same, be knownen. And the same vve vryte vnto you herein, we hereby offer to all the rest of your fellow Ministers, our hearts(as the Lord knoweth) being opē to all men to their good, & the glory of our G o d the father of our Lord I E S V S C H R I S T : only the Lord delyuer vs from vtreatable men, and suppreſſe all his aduersaries and opposers against his glorious truth, Amen.

Most desirous of your fellowiſhip  
in the Faſhion of Christ. H E N R Y  
B A R R O V V I H O N G R E E N  
V V Q Q D.

### To Mr. BARROVV and Mr. GREENWOOD.

*The Lord Iefus open our eyes to ſee the truthe, & ſanctifie our tongues an pennes to declare the fame.*

I receyued a Letter from you, & also a Conference in writing Touching your Letter, this I anſwre. First for thofe poſonned diſtinctions you mentiō, if you had nained them, I hope no poſon would haue appeared in them, except it had come from the contagion of your owne Spirits. Secondly for vainie Philoſophie, if you meane therby (for other I remembre none) thaſhew which G o d hath lent vs by Logicke to reaſon brefſlie and plainly, you do but as Browne hath done, whose braynleſſe reaſons to proue the vanitie therof, are not only easie to be anſwered by other men, but also abundantly conſuted by his own practiſe, both in ſpeach & writing. Touching your ſeined Confeſſione, this I ſay. I finde in it ſome things wanting that were ſpoken, manie things exprefſed that were never ſpoken (no ho ymagine on my behalf) & moſt things that were ſpoken, peruerited: Finally, I finde it ſo full of partialitie, ſo voyd of vpright & true dealing, and ſo far out of order, that I haue neither leaſure, muſchleſſe anie luſt to deale with it. And if you ſhall proceede to gyue our Copies, I ſhalbe readye to diſclayme you whereſoever I come, not only for men voyde of pietie, but euē of ciuile honestie alſo. Now concerning a free confeſſione, haue neither powre nor will to perorme it: my reaſons I reſerue till farther oportunitie. But if you will deale with me, do thi-

this: send me vnder your hand some 6. or 7. (or as you thinke good for the nomber) of your cheif reasons, whiche you refule to come to our publique assemblies breiflie & plainly concluded; and I will (by the help of G o d) as my leisure shal serue, set you downe my answere in the like sort vnder my owne hand, with reasons why you ought to come. This course if you like I will deale with you as I may, otherwise I will not meddle. Written the 14. April 1590.

Written by him, that not only desirereth your good in the Lord, but also is ready by anie peaceable & christia course of proceeding, to furder the same. I: E GERTON. so I write.

To Mr. EGERTON.

**M**ore Grace & feare of GOD vnto you. This your replie vnto our Letter we haue receiuied & read with litle comforte, perciuing therby euuen that sinale sparke of hope (which began to appeare in you) to be vterly extinct; the bellowes burnt the drossel wil not be purged fro the siluer, that there might proceed a vessell to the Fynier, so that the Founder shoulde melt in vaine, where the Lord hath not made choise of the mettall. Greatly sorie we are to behold your fearefull estate, who not being able to approue the ministrie you exercise, by the word of God, yet to your owne furder iudgmet, & the seducing of manie soules, continue to plead for, & practize the same, for the feare of men & the loue of the world to auoide persecution, submitting your self, your whole church, ministrie & doctirnes vnto the pro fessed enemies of C H R I S T & of his gospell, such whom your self hath confessed to be Antichristian: with whō you haue not oyl sit amongst the other commissioners in Caiphas house, but also by an especiall ticket according to their Mandate, were sent out amon gest the chosen bande of their guard to feight against the poore persecuted witnesses of Christ, yea amongst the rest of your sub ornate witnesses to lay in wayte against the bloud of the Saints; endeuoring by the deepe learning of satan to entangle them into the same counterfeit walking with your self, as also by your Sophistical distingc̄tions to obscure & turne away the truth, peruer ring & cōfounding al Gods ordinances, calling light darkenes, & darknes ligh t; labouring to perswade, that one mā may execute both ciuile & ecclesiastical offices at once; Yea though he so do, yet his ministrie in both of the is lawfull. Likewise, that though

one man execute sondry Offices of the Church at one tyme, yet this his ministerie in them all is lawfull also ; Yea though the Bishop execute a straige & tyranicall ministerie, never read nor heard of in the Testament of CHRIST, usurping authoritie ouer so manie Churches & Pastors, possessing the very Chaire of ANTICHRIST, corrupting & changing the whole ministerie and Ordinances of the Gospel&c. Yet are they to be esteemed true Ministers of CHRIST, & their ministeriall actions good, Theis & sondrye other enormous & blasphemous Doctrines you strowed emongit vs, and sought to confirme them by these & such lyke poysoned distinctions, *Not simply euell : Not simply un-lawfull. Good in parte. Though it be unlawfull to execute diuerse Offices, yet are not his actions therein un-lawfull ; Though his Office be executeth in the Church be un-lawfull, yet are his ministeriall actions lawfull.* Of the substance of the eſens &c. without which you cannot reason, nor by the euident testimonie of Gods word approue your doings vnto all men. Now let the christian, or but indifferent Reader, iudge of the leauen & poyson of theis distinctions & cauills, of what spirit they proced and by whom they are vſed, whither by you or by vs. As for the opinionis & natiue of Browne, there is no cause you shoulde vpbraid vs therwith, he being a man with whom we had neuer anie thing to doe, neither may haue in this estate of his Apostacy. He is now a membet of your Church, toward whom (we thinke) you walke not according to CHRISTs rule, neither yet deale brotherly with him (much leſſe as beſeemeth a guyde & teacher of the Church) thus to publish & raile of your Brother Browne, without and before christian admonition & orderly censure. But hauing thus behaued your ſelf towards him that is fo nere vnto you, we muſt not think it ſtrange if you multiply your reproches vpon vs, that are detiuded ſo far from you, as ſion is from Babylon. Cōcerning that Conference, or rather that *ſumme of our conference*, this we ſay. We, in all louing manner ſent it vnto you to perufe & correct, or to ſhew your diſlike wherein you iudged it faultye ; Yea we gaue you free lybertie, if you diſliked anie of those anſwers which you then made vnto our reaſons, to alter & chaunge them as your ſelf vpon better aduife ſhould thiſke meete : ſo loath were we to gyue you the leaſt cauſe of offence, & ſo diſirous to haue the truthe further brought to light, which if you had performed with that faithfullnes and moideſtie that beſeemed you, & we expected in ſo high cauſes, then had you not gayned this iuft blame & publick infamie you now by theſe your dealings haue brought vpon your ſelf. But in ſteade of this, loſt you haue pronounced the whole wryting which we ſent,

sent, feyned; Some things there remaing vwhich were spoken; Manie things  
 were expressed vwhich were never spoken; nor imagined by you; And most things  
 were spoken peruered by vs: Finally, you sayd it so full of parcialitie, so vorse  
 of ryght and true dealing, and so far out of order, as you haue neither leasure nor  
 lust to deale wth yt. First we say, there was no cause you shoulde  
 expect to haue euery thing wrytten, that was then spoken; both  
 in regard of our fraile & slippery memories, as also that we sig-  
 nified vnto you our intent to be but to summe vp the discourse  
 of such cheif pointes as were then handled, willingly passing by  
 other impertinent and lesse necessarie speaches. But yet, if you  
 can call anie to remembrance which may anie way benefit you,  
 or preuidice vs, if you shall signifie them vnto vs, we will most  
 willingly insert them. For the order we will not greatly contend,  
 because it is of lytle moment vnto vs; Yet is there cause we  
 shoulde aswell remember it as you, because we were both alyke  
 in the action, & had the *Propositions* before vs, which you knowe  
 were writte, as the matters fell out in handling. But now touch-  
 ing your other chardges of adding, peruerting, falsifying &c. Surely if  
 theis things stooode thus, great were our sinne toward God & to-  
 wards you; Yea woe vnto our selues, if we shoulde walke vvith  
 such festered consciences: Hovv should vve the appeare before  
 God or men vvith comfort? Though the measure of our gyfts  
 be sinale, yet God accepteth the vvorke of his ovvne Spirit: We  
 need not, neither euer did defend his most plaine & pure truth  
 against the most subtile & malignant aduersaries, vvith lyes, fal-  
 syng, sclaundering &c. muchlesse in this actio as you chardg  
 vs. No God is vvitnesse vnto our consciences, vvith vwhat care  
 & vprightnes vve haue set dovvne these things, being guyltie to  
 our selues of no such crimes as you accuse vs. Yea for our fur-  
 ther clearing herein, vve haue set dovvne no one poynt of im-  
 portance vwhich vve tooke not in vvyting from your ovvne  
 mouthes, euuen before your eyes, & read it in your presence, and  
 in the hearing of sondry honest vvitnesses: vwhich *Propositions*  
 & vvitnesses, still remaine to be produced in record of the truth,  
 against you or vs, vvhetherin vvc depart frō the same. And sure-  
 ly much better had you prouided for your ovvne credit, and  
 much more impeached ours, if you had set downe some perti-  
 culers, vwherin vve had thus falsified & peruered, before you  
 had in this maner reproched vs, especially being requested ther-  
 vnto by vs; vwho, not trusting to much to our ovvne memories,  
 first sent our Copie vnto the vvitnesses, then vnto you, to cor-  
 rect or reprove vwhat you dislyked or thought amisse therein,  
 vvc being alvvayes ready & most desirous to alter it, according  
 to the

to the truth: But you, as though there were no Judge in heauē, no witnesses in earth of the things that passed betwxt vs, haue most boldlye, without all feare, shame, or truth denied euē what your owne mouth vttered, accusing vs as voide of all vprightnes & true dealing, full of partialitie &c. and all to hide your owne corrupt estate, & the vanitie & weaknes of your defenses from the eyes of the world: Not being able, nor daring to produce or alledge anie one pointe in perticuler, which we haue eyther falsified or peruerted, least you should be taken & reprooved, as your associate Mr. S T E R I N was this other daye in the exceptions he tooke, both by theis written *propositiones*, & by sondry eare witnesses that were present vnto his face; Yea euен of that heynous perilous *Propositiō* which you now so faine would call backe viz. *That you had agreed amongst your selues, that the Bishops be Antichristian.* Wherenvnto, though you were then enforced to yeild, through the ineuyitable powre of God his word, wherwith you were prested; Yet since, for the feare of mens faces, & to auoide perieccution, you haue both denyed the vndoubted truth of God, or that euer you spake the same, contrarye to your owne cōscience: Yea, for the preseruation of your worldly estimation, & for this corrupt-dissembled peace, you hold with your LL<sup>s</sup>. the Bishops, you are not ashamed vnto the rest of the vituperie wherwith you haue laden vs, to add theis most vncchristian & vndeserued threats; Namely: *that you wyl disclaime vs in all places wheresoeuer you come, not only for men voide of pietie, but euen of civile honestie;* and all this without either fault of offence made you at anie time, vnlesse to witnesse vnto that truth which we haue sene & heard, be so greiuous vnto you. Alas Mr. E G R T O N, what shall you gaine by this? Suppose you to buyld or repaire your credit vpon or by the ruynes of ours? Can you imagine to stay the course of that truth which God hath sent forth by so manie witnesses which heard you? Or can you think by these vaine threats to stop our mouthes frō testifying or publishing this or anie other truth of our God vnto all men, by all meanes? We feare not the curse causeles, neither shunne we the light: Our Religiō & honestie we willingly submit, both in this or in anie other thing we affirme or doe, to the christian iudgment of all men. The further you shall proceede in this intemperate & vncchristian course, the greater shalbe your owne shame & judgement, when God shall returne the venome and malice of your owne tongue into your owne bosome. In that you will neither meddle with the Conference past, nor accept of anie to come, *the reasons you refuse & keepe so secret, are manifest vnto all men:* Namely, because your deeds

deeds are euill and cannot abide the fierie tryall by Gods word: therefore seeke you by all meanes to hide them from the light; being for nothing so sorrye, as that you cannot call backe that, which hath alreadye passed you, knowing that the further you meddle with it, & the more you stryue, the furder and faster you shall but entangle your self. Wherfore with one consent you & your fellow ministers, studie and stryue to supprese that truth you cannot resist. But he whose eyes are like a flame of fyre, shall shortly discouer your practises, and fight against you with that sword of his mouth. As to your offer of answere by wryting vnto 6. or 7. of our cheifest reasons whie we refuse your publick assemblies, we hold it needes to trouble you with more, vntill you haue answered those vnianswerable reasons, brought in one sentence of our former letter vnto you against your owne counterfeite & antichristian ministerie, which you were sayd to haue derived from, and to exercise i. vnder *Anabaptist.* 2. In a false office; to a confuse assemblie of all sorts of people. All which seuerallie, & plainly, are proued vnto you in that our conference with you; All which you haue willingly balked, as also denied what your self in the sayd *conference* affirmed, and vtterly refused all furder cōference. Wherfore we cannot be induced to thinke, that you haue anie meaning christianly & freely to discussis theis points by wryting; especyallie, since you could by no meanes be drawen to wryte at our being togeather, yea you were afraide to speak what truth you knew. But we manifestly discerne this pretēce to be but one of your sleights to uphold your crazed credit, & to withdraw vs, & the eyes of others, from theis vnreconcileable breaches; as though you had some better power or skill to defend your doings by writing, then either you haue done or dare yeilde to do by free conference of mouth. As to your disordered parishi assemblies, wherein you will needs be still powred out in the error of BALAAM for wage, we haue lōg since prouid them wholly *anabaptist* by sondry reasons, drawn from the descriptiō of the true established Church of CHRIST: which reasons, a yeaſe & a halfe ſince, were deliuered vnto ſome of your cheif ministers, whervnto we never yet receiued anie anſweſe. Wherfore we haue no more to ſay vnto you, but to desire you & them to looke to your estates, & no longer to ſeduce the people in the byewayes of mens deuiseſ, to their aftuled deſtruſion, & your owne fearefull reacioninge; except God giue you repenſance. Which grace that you may finde, we will not ceafe euer, ſo long as we may, to pray for you.

And this with vnfeyned desire of your  
 ſaluation HENRY BARROVY I HON  
 F GENE-

**G R E N E V V O O D ,** close Prisoners in the Fleet for the testimonie of the truth of the Gospell of our Lord I e s v s C H R I S T , to whom be glory for euer.

To M<sup>r</sup>. B A R R O V V & M<sup>r</sup>. G R E E N V V O O D E .

**M**ore truth and loue &c. The question I named (to my remembrance) was , whether yt were lawfull to come to our Church assemblies , or no. But because that which you haue chosen tendeth to the same end , I willinglie accept yt. Your Arguments are three, and may be thus concluded. That ministerie which is. 1. Deriuied from , & exercised vnder ANTICHRIST. 2. a false Office 3. in a confused people, is not lawfull. But such is ours : Therfore our ministerie is not lawfull. For answeare wheroft, I denie your Assumption or minor Proposition, and returne the same reasons vpon your head thus . That ministerie which is 1. Deriuied from & exercised vnder C H R I S T . 2. in a true Office 3. amonge a faithfull people, is lawfull ; but such is ours. ergo. Proue your Assumption & I will mine: In the meane time I trust myne affirmation shalbe as authenticall as yours. Your Letter came the 2. of this 5. Moneth; & I write the 4. Valete; & estote sani:

He that wisheth your conuertion.

L E G E R T O N .

To M<sup>r</sup>. E G E R T O N .

**G**race vnto you from the Father of lightes, to see & yeild vnto the truth. Your Letter of the 4. of this 5. Moneth we haue receaued, & perccive therby your Cōtrouersie(touching the truth of that Brief of our conference which we sent vnto you) to be ceased. And nowe your speach turned backe againe to the questiō there handled amongst vs ; which we hoped to haue then beene thus far forth discussed & decided , that now you had no cause to denie or retract that, which there was enforced , & you condicceded vnto; espeacially, without adding anie one reason vnto your former, or disprouing anie one reason brought by vs ; except peraduenture you would haue your owne bare affirmation be held

be held as authenticall with vs, as yt is with your miserable Auditorie, that haue no power or freedome publickly to censure or reprove anie false Doctrines that you publickly deliuere. But for the truth & proof of these *assumpcions*, we still refer you (as before we referred you) to a furder consideration of that summe of our said conference, with somme better heed & conscience. Where you shall finde these things you now denie sufficiently proued, & in effect wholy yeilded vnto by your self. For if these your lordes Arch-bishoppes & Bishopps be agreed vpō amongst your selues to be that *Antichrist*, how shold that ministerie which is Deriuued from them, & exercised vnder them, be held the true ministerie of *Christ*, except the same ministerie may be deriuued from, and excercised vnder two diuers heades, and those so contrary as *Christ* & *Antichrist*. Now that your whole ministerie is thus deriuued & held of your Lordes these Arch-Bishopps & Bishopps, we hope we neede not stand to proue, neither dare stand you to denie: not so mich for breaking the oath of your *Canonicall obediencie*, which you haue sworne vnto them, as least you be therfore called before them, scilenced, depriued, imprisoned by them. As to the people to whom you stand a Minister, they were all by your owne confessions, immediatlie frō Idolatrie receaued by constraint into your Church, without the preaching of the Gospell goinge before to call them to the Faith, or before anie Christian voluntarie profession made by them in particular, to witnesse their Faith & true conuertion: But yt is manifest they all still remaine in the same confusion, disorder & seruile subiection togeather with you vnto these your Lordes Bishops, their Courtes, Officers, & Canons: Vnto which people, in this estate, you for the wage & hire of B A L A A M are powred forth, and administer the Sacraments to them, by your Lord Bishop his Cōmandement, & that in a Doctors Office, as you pretend: Or els at such times flee touche, and hide your self out of the way, withdrawing your self frō their fellowship at such soleinne feastes as this your *Easter* &c. when, by the lawes of your Church, you were to administer the Communion vnto them. Thus you may see your naked deniall, nor all the Conning anie of you haue, wil not serue to couer, mich lesse to cure, these *Egyptian* malignant vlcers that are founde vpon the me that haue the mark of the Beast, & that worship his Image. Wherfore we still exhort you, in the name & feare of God, not anie lōger to striue against the prickes, or gnawe your tongue for grief, remayninge impenitent & hardened in your vngodly workes: But rather (whilst grace is offred) to purge your self through vnseyned repentance

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in that fountaine which is opened to the house of DAVID for sinne & for vncleannes , by forsaking your euill wayes & Anti-christian ministrie, and now yet at length taking vp your croffe, to ioyne your self vnto the holie armye of Saintes , that war in all faithfull and patient maner, vnder the conduct of the Lanbe, against all the trumpery & tyrannye of Antichrist ; that so you may haue comfort & assurance vnto your owne soule. Which grace that you may find, & shew ; we shall not cease hartely to praye, and by all the meanes we may, to procure vnto you. In the meane time wiling you so to fare & prosper , as your loule prospereth , and as you walke according to the rule of Gods word.

HENRY BARROVV      } Prisoners for the truth of the  
IHON GRENEVVOOD } gospell and witnesses against all  
                                Antichrists marched souldiours  
                                & proceedings.

In that you receiuied our second Letter no sconer , you are to impute yt to your owne absence, that could no sooner be spoken withall by our Messenger, who was at your house to deliuer yt you, vpon the 18.of the 4.Moneth, and at sondrie other times since.

Written this 5. day of this  
5.Moneth.

To Mr. BARROVV & Mr. GREENWOOD.

Lyes.

M<sup>ore</sup> truth & loue to you &c. Because your Letters receiuied the 6.of the 5.Moneth , hath in it as manie lyes , as myne to you(to my remembrance)hath lynes; I thinke it the best course to set them before you , to moue in you some remorse ; except it be with you as the Prophet saith *rescit impius erubescere.* 1. That my bare affirmations are held authenticall of my auditorye: 2. That it was sufficienly proued the last conference , our BBs. were that Antichrist: 3. That it was in effect wholy yeilded vnto by me: 4. That it is agreed vpon amongst our selues, that they be that Antichrist: 5. That I haue broken my oath of Canonicall obedience: 6. That I haue sworne Canonicall obedience vnto the BBs. 7. That I dare not deny their authoritie, for feare of sy-lence, prison &c. 8. That the people, by our owne confessions, were all received by constraint immediatly from Idolatrie into our Church, without preaching of the Gospell: 9. That all the people

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people remayne still in the same disorder, confusio &c. 10 That  
 I am powred out in the wages of BALAAM: 11 That I admini-  
 ster the Sacraments at the L.Bishoppes Cōmandement: 12 That  
 I hid my self at Easter: 13 That I am bound to minister the  
 Lords Supper at Easter: 14 That I haue the marke of the Beast:  
 15 That I worship his Image. What shalbe thy reward o thou  
 lying tongue &c. Without shalbe doggs, enchaunters &c. and  
 all that loueth & maketh lyes: If B A R R O V V and G R E E N-  
 VV O O D be so voide of grace, what shoulde we thincke of that  
 pitifull bande of seduced Schismaticks. The Lord giue you re-  
 pentance Amen. 5 of Maye, 1590.

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11  
12  
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I. EGERTON.

### To Mr. EGERTON.

*Their poison as the poison of a Serpent, As the deaf Adder stopping his eare. Psal. 58.*

**T**He Lord rebuke SATAN & iudge betwixt vs. This your reprochfull Letter of the 6. of this 5. Moneth, we receiuued the 10. of the same Moneth. We fynde it so full of vanitie, vituperie, & blasphemie, as it deserueth none answere or speaking of, cyther in regard of the matter conteyned, or Author thereof, were it not for the satissfyng of others to whom these our cōtroversies may come; Wherfore as your best profes either to conuince vs or to defend your self, haue hitherto bene the naked assertions & false chardges of your owne mouth, without anie place of Scripture or waight of reason aledged, to whē we shall make but a short & sudden demonstratiō of the truth of these Positions which you haue collected out of our Letter, and as rashly pronounced, lyes; we doubt not, your present euill estate & bad dealing shall as sodenly lye open vnto all men, & to your self also if you be not of those euill men and impostaers the Apostle speaketh of, that shall goe forward to the worse, seducing & being seduced &c.

Touching your cattologue of lyes wheroft you accuse vs, we thus through the grace of God shall cleare our felues, and shew the truth of as manie as we acknowledge &c.

The first Lye you chardge vs with, is, *that your bare affirmations are held authenticall of your a-ditorie.* Our answere is, That you haue drawen an absolute Preposition from conditionall words.

F iii.

We

We in our Letter reprooued you for not adding Doctrine to your lypps, some prooфе to your assertions, saying ; that except you would haue your owne bare affirmation to be held as authenti-call with vs as it is with your miserable audit orie, that haue no power or freedome publicklie to censure or reprooue anie false Doctrine that you publickly delyuer &c. Here is in these words no vntruth; be your Doctrines neuer so blasphemous & pernicious, your Church hath no power presently & publickly to censure you or them , but must ioyne vnto you still in prayer & Sacraments, vntill their Lord Ordinarie redresse the matter ; or if he will not , they must then swallow all vp, how impious soever they be. *Looke for this lare in the booke of your aduertisementis in the Articles for doctrine & preaching.* Now howe far your Doctrines are authenticall to that woefull people , that haue no power in themselues to call them into question, to examin, trye, or censure the, iudge you ; Yea how *Authenticall* you would haue your owne bare affirmations esteemed, let these your 3 . letters shew ; where you haue not added one reason to proue or disproue anie thinge you affirme or denie , but your owne bare word: But they must not be so with vs, who meane to examin them by the Scriptures before we receiue them . The word *authenticall* peraduenture we had not vsed, had not you gyuen occasion in your former letter in these words. *I trust my affirmation shalbe as authenticall as yours.* Which presumptuous words you would not haue vsed, if you had not thought well of your self , and some speciaall authoritie to be gyuen to your words ; As for vs, we seeke no credit furder then we speake according to truth; neither hold or would haue anie thing held authenticall,besides or with the holy word of God.

2. The second lye should be *that it was sufficiently proued in our last Conference, that your BBS. were that Antichrist.*

*Scriptures in steade of Lyes.* 2. This we doubt not to affirme , & you cannot deny but your Bishoppes were there proued to vsurpe both Ciuite & ecclesiasticall Offices & iurisdiction ; that they hold & execute diuers ec-

*Rom. 18.1* clesiasticall Offices of your Church at one time : as to be Doc-

*Rom. 12.6.* tors, Pastors, Superintendents, L.Bishops L.Arch-bishops ; and

*7.8.* these togeather with their Ciuite Offices being Judges in

*1.Cor.12.* Courtes, Iustices of peace, manie LL<sup>s</sup>.Palatyne, all Lords of

*entier* Parliament, & states of the land. That they vsurpe & exercise

*Mat.20.25* the whole power of the Church,in making ministers, in the vse

*26.* of excommunicatiō, hereby confounding & commingling the

*Luke.12.14* whole order of God , all the Ordinances both of Church and

*18.20.29* Common wealth, & inuert all the Ordinances of C H R I S T his

*Mat.18.17.* Testament . It was there shewed and proued, that they which

presume

presume into C H R I S T S place, vsurpe his title and offices, are Danyel. 11.  
 those Antichrists or that Antichrist; and that your Bishops vsurpe 36. &c.  
 C H R I S T S place, in that they take and holde his Bride vnto  
 thē, making the whole Church to heare their voice, & to beare  
 their yoke of their antichristian burdenous traditiōs; that they  
 vsurpe C H R I S T his titles, C H R I S T being the only Lord,  
 Arch-cheif, high Bishop of Bishopps, to whom all Bishops shall  
 accompt; And therfore these titles are vpon them but the na-  
 mes of blasphemye written vpon the heads of that Beast; I hat  
 they vsurpe C H R I S T S Offices, in that they take vpon them  
 to rule & ouersee so manie Pastors & Churches, to walke in the  
 middest of the 7. goldē C adlesticks, to giue lawes to the church  
 &c. To be short they were proued vnto you to be that Antichrist  
 or those Antichrists (for we hope you will not tye the title to the  
 person of one mā only) in that they change & inuert, yea ouer-  
 throwe & cast out al the Offices & ordinācs which C H R I S T hath  
 appointed vnto his Church, euē the whole ministerie & Testa-  
 ment of C H R I S T; And hane in place therof brought in, &  
 set vp their owne new forged antichristian ministerie of Arch-  
 bishopps, L. BBs. Arch-deacons, Comissaries, Parsons, Vickers,  
 Curatts, Deacons or halfe Priests, euē all the horned Cleargie,  
 Romishe Officers, popish Courts, and innuberable enormous  
 Canons & Cōstituūcōns of Antichrist: As also their newe deuised  
 publique Liturgie, wherby the wh o le worship & ministracōn  
 of your Church, yea vvhtherby the vvhole word of God is stinted  
 & lymited to Eaves, & Dayes, & hours, to fasts & feasts &c.  
 vvhat parts & shredds therof they will haue read, what parts  
 suppressed & cast out &c. Now if all these euident concurring  
 peremptorie marks do not manifestly proue them to be that &  
 those Antichrists, cuen that abomination of desolation standing  
 in the holy place, let him that readeth consider. And for your  
 furder assurance, let vs now ad vnto their barbarous hauocke,  
 their dayly & beastlike crueltye, tyrannie, persecution & blas-  
 phemie of the truth & seruants of C H R I S T, and you may then  
 (the Lord opening the eyes of your vnderstanding) evidently  
 see them to be that monstorous Beast, spoken of in the Reuelation.  
 Judge now in your self which way you could or can with all the  
 learning you haue or want, withstand these reasons, or how all  
 the false Prophets that flowe from & guarde the throne of Anti-  
 christ, can fitide anie phisique or Baulme for these wounds of the  
 Beast.  
 So then your 3. & 4. Lyes That it shoulde be in effect vvholy yeilded vnto  
 by you 4. And agreed vpon amongst your selues that the BBs. are Antichrists.  
 We

Rev. 1.13.

&amp;c.

James 5. 12.

Psal. 74.

Dan. 7. 24.

Rev. 9.

Gal. 1.6.7.

8.

Mat. 15.9.

1. Job. 4.3.

Mat. 24.15

Reuel. 13.9.

17.

3. &amp; 4.

- We hope will not proue so incredible ; especially when they shalbe confirmed to your face (as they were vnto your fellow Mr. SPERINS) by sondrye credible eare witnesscs that were present, if you continue so shameles to denie it.
5. Vnto your 5. Lye *That you haue broke the oath of your Canonicall obedience.* We answere that you greatly mistake the matter , we never so sclaundered you ; we always thought you ouerwell obserued that vngodly oath : Our words in our letter were, that we neede not stand to proue that your ministerie was deriuued from, & exercised vnder theis BBs, neither durst you stand to denie it ; not so much for breaking the oath of your Canonicall obedience vvhich you haue sworne vnto them , as least you should therfore be called before them &c. Here leauing the whole estate of the BBs. vwho were proued by vs, and confessed by you to be *Antichristes*, as also passing by the present estate of your owne ministerie, which is deriuued from & exercised vnder them, & therfore proued vnto you to be Antichristian, vnlesse yt & you may belong vnto, & stand vnder two diuers heads , and these so contrary as *CHRIST & ANTICHRIST*. But all these waughtie matters you vwillingly passed bye (after the maner of all timesetting Pharises) and picking a quarrell at these 3. points in your 5.6. & 7. Lyes : the vvorst vve v wish you is , that you had neuer made, or els had now broken this vngodly oath, & that you had clearly cast of their antichristian yoke, & had deliuered your soule from them, and that you durst indeede boldly speake & stand against their Antichristian authoritie & vngodly proceedings : vve are willing vpon theis condicōns, for your so great good, to suffer more then a lytle reproche.
6. The 6. Lye shoulde be *That you haue sworne Canonicall obedience vnto the BBs.* We finde the lawes of your Church to be, that none be suffered to preach or administer in your Church , or be made full Priest, except he first sweare his Canonical obedience vnto his Ordinarie, diligently to appear at his Courts, & to obserue their decrees : none may preach without the BBs. licence , or if he speake against anie thing by publicke authoritie established, or by the same authoritie that shalbe established in your Church hereafter. These lawes we finde generall, & no particular exception to the same ; therfore we see not how or whie you should more be exempt from this oath, licence , lawes, then the rest of your bretheren & fellow Priests . Furder, you do preach & administer after these orders & Canōs prescribed by your LLs. the BBs, therfore it is likely you haue take the same oath & licence, or that which is all one , it is most sure you stand vnder the same

same Antichristian lawes & yoke.

We will beleue your 7. to be a lye when you shall haue forsaken your Antichristian ministerie, which you now execute &c. and speake & suffer boldly & sincerely against the BBs. authoritie & proceedings: till then you must beare with vs if we esteeme you as we finde you, & gyue no credit to your ambiguous speaches, wherby we know not whither you will or will not speake against the BBs. authoritie.

This your 8. lye *That the people by your confessions were all received by constraint ymmediately from Idolatry into your Church v without preaching of the gospell* you haue halfe marred by the Figure of *Omission*, in an euill conscience leauing out the one half of your matter, least if you had iustly reported it, you might haue bene ashamed to haue called it a lye; seing it shold to all men appeare a most manifest truth, confirmed by the times past & present. Let vs therfore help you out with the rest, that the lye may be more notorious. It followeth in our letter thus. *To call them to the faith or anie Christian & voluntarie profession made by them in particuler to vvitnes their faith, & true cōfession.* Now you haue your whole tale, let vs see with what face or truth you can denie this: At the first planting of your Church in the begynning of our Queene Elizabeths reigne, & for your confession we haue the effect of this vnder your fellow Mr. SPERIN his hād, which being read before you & reported vnto you, you neither gainsayed it in anie thing, neither would or could stand to iustifie their order in the first establishing of your Church.

Your 9. Lye is *that all the people remaine still in the same disorder confusid &c.* That litle which you herealso by the same figure in all euill conscience suppresse, would haue done better in this place then &c. and peraduenture might so haue cleared the pointe, as it might haue sauied both you & vs from the imputation of this lye also. the words that lacke are these, *and seruile subiection vnto these your Lord Bishoppes, their Courtes, Officers & Canons togeather vwith you.* put it now to-geather & see if you can denie it, or anie part of it. It is manifest you still haue and reteine all the same people or their seede in the same confusion, false worship, the same Antichristian ministerie & ordinances, no seperation, no reformation as yet made: this, that our Conference, but the present estate of your Church best of all sheweth.

And these things stāding thus, your 10. Lye will likewise proue a truth to your furder chardge. viz. *that you are powred out in the vvages of Balaam.* Seing you still administer to this prophane miscelyne people in this confusion, subiection for their hyre &c. we need not doubt with the Apostle *Iude* to say that you are powred out in *Iude. 11.* the error of *Balaam* for vvage; and with the Apostle *Peter*, that for-  
*2. Pet. 2. 15*  
saking

- saking the right way you haue gone astray, following the way of  
 1. Tim. 6.5. Balaam of Bozor that loued the wage of iniquitie , thinking that  
 John.10.12. gayne is godlynes, making marchandise of the word like an hire-  
 13. ling : Yea it were no hard matter to proue , that you maintaine  
 Rom.2.14. the Doctrine of *Balaam* that taught *Balaac* to set a trap before the  
 children of Israel, to eate things sacrificed to Idoles & to cōmyt  
 fornication ; If your sitting in Commission in *Caiaphas* hall with  
 that old false Prophet of *Londō*, your finger in his bloudyce *Mandace*  
 by name & especiall ticket, your subtile cōference with CHRISTs  
 persecuted seruants in their Pryscons, & your continuall clamors  
 in your Pulpit, were duely skanned.
11. That you do or ought to administer the Sacramēts at your Lord  
 Biſhops Comaundement , is manifest in that you are full Prieft,  
 Euerie full minister of your Church, ought by the lawes of your  
 Church,& may deliuere the Sacraments. That we here vrdge not  
 your Lord BBs. late edict vnto all Curats or hireling Preachers  
 that were full ministers, to that effect.
12. That you hid & with drewe your ſelſe from the fellowship and  
 Cōmuonion of your parishioners & flocke at your laſt Easter, lea-  
 uing them to the ministerie & conduct of your dumbe Pastor, is  
 to be proued by manie witness(es), & the words of your owne wife  
 and ſeruants vnto our messenger that was to delyuer our letter  
 vnto you, if you might haue bene then founde.
13. And that you & all the Curats & full Priests in *England* are by the  
 lawe of your Chur ch bound to administer the Communion at  
 Easter , perufe your *Portius* or ſeruice-booke better.
14. That *you haue the marke of the Beast* & that in the foreheade is mani-  
 fest ; in that the Arch-biſhops & BBs. are proued that *Antichriſt*  
 that Beast, & you stand a waged Minister vnder them by their li-  
 cence, in their kingdome.
15. That *you vvorſhip the Beast his Image* is as manifest ; in that you ad-  
 minister by the conſtitutions & decrees of their deuices, ſeruice-  
 booke or liturgie, which is ſet vp in al your Churches; vnto & by  
 which you burne your incenſe, ioyne & applie your Doctrines &  
 preachings, els could you ſtand no minister in their market.
- Thus may you ſee all your lyes retourned home to their reſting  
 place to the land of *shinar* cuen your owne bozome , frō whence  
 they proceeded ; thus may you ſee your ſelf taken & enſnared,  
 euē in every word that hath come out of your mouth; thus may  
 you ſee, the furder and more you ſtrive againſt the truthe, the fur-  
 der and faster you entoyle your ſelf. How much better therfore  
 were it for you to waſh your ſelf in that fountain which was  
 ſhewed you *zach. 13.* and with the false Prophet there, to be aſha-  
 med of your viſion & rough gowne to deceaue; acknowledgiſg  
 theſe

these wounds to be giuen you in the house of your louers, then thus to fulfil the words & iudgments of God in your self, in gnawing your tongue for griefe, & casting the poisoned darts of your *Reu.16.10.* virulent tongue at the innocent, euen the that seeke your good. Take heed & be warned, you were told of these judgments, and may see how they are daily more & more fulfilled vpon you; take heed you be not iudged of your owne mouth, & be shut out with those lyers, doggs, & enchanters you mention. Your lyes you see whither they are retourned, & vpon whō they rest: how you haue barked at & bitte, not only vs, but all the deare seruants of God, and faithfull witnesses of *CHRIST*, speaking out of the mouth of that Dragon, & of that Beast, & of that false Prophet, by this blasphemie in your letter appeareth. The enchanters you speake of, are those false Prophets that do their miracles before the throne of the Beast; those merchantmen, that help to decke and adorne the harlot the false Church; those mediciners, that seeke to heale the wound of the Beast; those deceiuers that by the effectuall working or *SATAN* in all power, & signes, & lying wōders seduce such as receiue not the loue of the truth, that they might be saued; those Sorcerers that did al their miracles in *Egypt* still to kepe the people of God in bondage and to hinder them from their iornyc toward *sion*, that resist the truth as *IANNES* & *IAMBRES* withstood Moses, whose madnes as it was made kowē vnto all men, so shall yours also be. As you haue alledged, these *Lyers, Doggs, enchanters* shalbe reiectet in the buylding of *sion*, shalbe shut out of the heauenly *Ierusalem* the Church & Bryde of *CHRIST*; but the *Beast* shalbe taken, & with him the false Prophet *Reu.19.20.* that did these signes before him, in which he deceaued the that receaued the marke of the *Beast*, and that vvorshiped his Image: these two shalbe cast aliue into that lake of fyre burning with brimstone. Be warned therfore and tremble, consider of your estate: God send you of his grace. This 11. of this 5. Month.

### HENRY BARROVV

Except your letters hereafter be ceasoned with more grauitie & grace, we shalbe vnwilling to receiue anie more of them, or at the least for beare anie further to answere or followe you in this vntemperate course; leauing you to the iudgment of God for all the wicked sayings you shall speake against the seruants & truth of *CHRIST*, which you cannot impunge.

# The summe of a confuse conference

had the 3 of the 4 Moneth, betwixt Mr. SPERIN & Mr. COOPER, JOHN GREENWOOD & HENRY BARROVY in the Fleet.

**A**T the first being set downe at the Table, Mr. SPERIN vſed a certayne speach openly in way of prayer.

**GREN.** Whie do you here take vpon you to offer vp the prayers of vs all without our consent, we not being met togeather to that purpose ~~but~~ but as you know differing in iudgment, & disallowing your Church & ministrie.

**SPER.** I vſed it for my ſelf & ſuch as would ioyne vnto yt.

**GREN.** If for your ſelf, yt was to Pharisaicall, & not to haue bene publicke: As for vs, you know we would not ioyne vnto yt.

**SPE.** All actions ought to be vndertaken with prayer going before.

**BAR.** But prayer ought to be made with one accorde, where with one mynde & one mouth they may praise GOD the Father of our Lord IESVS CHRIST *Rom. 15.6.*

**Coop.** CHRIST & his Apostles vſed prayer when they reasoned with the aduersarie.

**BAR.** That is not ſo. vvhile finde you that?

**GREN.** Your prayers & all your actions are accursed in this popiſh minſtrie you execute.

**SPE.** None will ſay ſo but ſuch Schismatickes as you, that haue rent your ſelues from the Church.

**BAR.** Yt ſhould ſeeme you know not what either a Schismaticke or the true Church is: Haue we ſo largely diſprooued your church vnto you at your former being here, yet you now call vs Schismatickes, not being able to approue your Church.

**SPE.** You neuer could diſprooue our Church.

**BAR.** We proued yt vnto you to coniift of a confuſe asſembliſe of prophanē people, received immediatly from open Idolatrie vpon one day by conſtrent without anie iſtructiōn in the word of God going before into your Church, this minſtrie, Sacramēts, worſhip ſet ouer them, which you confeſſed and would not approue.

**SPE.** It is not ſo; I neuer denied yt to be a Church.

**BAR.** Will you now denie yt? I will produce your owne hand againſt you. And fetched a paper vvhile indeed that *Propoſition* was not but ſome Argumentes iſuing therupon. Whervpon Mr. SPERIN began to iuſt. *The Propoſition indeed being vnder his hand in an other paper, vvhich I then remembred not*

**BAR.** There are manie witneſſes of this affertiō. But I will bring you vnto

vnto it by circumsta[n]ces, or conuince it by profe. Did you not  
denie to meddle with that time, because neither you nor I were  
of age to remember yt?

SPER. That is true.

GREN. You then confessed, (& it is manifest) that all the people  
were then receiued to the Sacramentes, without anie conuer-  
tion by Doctrine.

BAR. You confessed also that this was done by force, & did not  
alowe therof.

SPER. Neither doo I now alowe of it, if it were so.

BAR. Whie shold you make question of so cleare a thing? we  
proued it: as also that all your parishes now consisted of the  
same people & their seed, had still the same ministrie, worship,  
gouernment &c.

SPER. I then denied & still denie, that the people or ministrie are  
the same.

COOP. There is now great alteration in the Faith & knowledge  
of the people ouer was then.

GREN. Had you not the a ministerie set ouer an ignorant people,  
and haue you not the same ministerie ouer the same people &  
their seed now?

SPER. } The people are now vyonne to the Faith.

COOP.

GREN. But haue you not still the same ministrie which was then  
set ouer them in this disorder and confusion? hath there since  
bene anie seperation or amendement emongst you? remayne  
you not in the same sinnes still? vwhat change can you shew vs?

BAR. Are not all still of your Church? Or what wicked man of  
the land is not of your Church?

SPE. Such Schismatiques as you, are not of our Church.

BAR. You know neither what a Church or Schismaticke is: You  
can neither proue your Church, nor shew vs Schismatiques.

SPE. You are such Schismatiques as were in the Church of co-  
rin:b & are spoken of i Cor. i. 10.

BAR. You reade there of no Schismatiques in the Church of  
corin:b, neither vnderstand you that Scripture aright.

SPE. I will reade the Text. Now I beseech you bretheren by the name of our  
Lord Iesus Christ that yee all speake one thing, and that there be no schismes  
emongst you: But be you kint togeather in one minde & in one iudgment.

Are not here Schismatiques spoken of?

BAR. What then?

SPE. Then were there Schismatiques.

BAR. It should seeme you know not what a Schismaticke is, that  
can put no differēce betwixt a Sectorie & a Schismaticke. The

Apostle there speaketh of Sectories, & not of Schismatiques.

SPE. Th' apostle there speaketh of Schismatiques, such as were vaine  
glorious & despised them that taught sincerelie.

BAR. The Apostle there speaketh of Sectories, such as you are: that  
sought to drawe the people after them, & to haue the to follow,  
heare, & relye vpon themselues: so that some would heare one  
man, some an other, according to their ytching humors: which  
Sectories were Teachers in the Church; neither doth th' apostle  
there speake of Schismaticks. A Sectorie is alwayes one that rai-  
seth factios in the Churche; a Schismatick is he vwhich draweth  
from the fellowship, and rendeth or severeth himself from the  
Church, of whom you reade *Hebr. 10*,

COOP. The word Schisime is a generall word, & is read *promiscut*.

BAR. That is true. A Sect also is conteined vnder the word Schisime.

SPE. The Apostle ysgeth the word *schism* therfore they were Schismat.

BAR. Can you not yet learne a better construcciō of this word Schis-  
mes in this place? MR. COOPER hath taught you a better cōstruc-  
tion: You will not say that these were cut from the Church?

SPE. Whic not?

GREN. The 11. verse of the 1. Chapter of the Epistle sheweth that they  
were of the Church *for it hath bene declared vnto me (my brestrew) that  
there are contentions emongt you.*

BAR. They were famous Teachers of & in the church, therfore they  
were not cut off, or Schismaticks. (them.)

COOP. 1 cor. 11. It is said that there shalbe Schismes & heresies emōgst

BAR. I grant well: what of that, therfore hereticks & Schismaticks are of  
the Church: You will not conclude so?

COOP. Schisime & a Schismatick are *coniugata*.

GREN. By your Logicke & prophane Artes you peruer the trueth of  
the Scriptures.

SPE. Logicke is a helpe to the vnderstanding of the Scriptures.

COOP. You make it a cloke for your wickednes, with shifites to torne  
away the trueth.

BAR. You can put no difference betwixt a Schisime & a Schismatick,  
the offense & the Offender.

SPE. There cannot be a schisime, but there must be a schismaticke.

BAR. But may not the Apostle speake of a schisme where he spea-  
keth not of a schismatick.

GREN. There may a schismatick arise in the Church, & yet not be of  
the Church: as *Antichrist* is said to arise in the Church of God,  
yet is not of the Church. He cannot be a schismatick, vntill he  
haue cut himself from the Church.

SPE. Th' apostle saith there were Schismes & Schismaticks emongst  
the, for some held of *Paul*, some of *Apollo*, some of *Cephas*. But *Christ*  
is not deuided.

BAR.

**BAR.** The Apostle there speaketh of such sectoric Teachers & people following them, as thus were led into partes & factious of such Teachers as boasted of their giftes, & of the nombers they had baptizēd, & that followed them: Yet all this sheweth, in that they were still Teachers & baptized, that they were still of the Church, & not Schismaticks.

But if you had iudgment dule to consider of this place, you shoulde finde the faultes there reprooved to be so ſoud much more rife vpon the Teachers of your Church then they were in Corinſh, where ate almoſt ſo mainie Sectes as Teachers.

**SPER.** It is vnderſtood of ſuch Browniſtes & Schismatiques as you are.

**BAR.** It is your custome to blesſe Christ's enemies and blaſphemē Christ's ſeruāts. We are no Browniſtes, we hold not our faith in reſpect of anie mortall men, neither were we instructed by him or baptizēd into his name, vntill by ſuch as you we were ſo termed: Schismatiques we are not: we hold cōmuniō with all Christ's ſeruāts in true Faith & loue: oly we haue ſeparāt our ſelues frō the falſe church & falſe ministrie, which we haue proued you to be.

**GREN.** BROVVNE is an Apostata, now one of your church; you receiuē all ſuch Apostataes frō Christ: we neuer had anie thing to do with BROVVNE, neither are we members of your Church.

**SPER.** You were ſomtime a Minister of our Church, were you not? & now are gonnew backe.

**GREN.** Seing this matter cōcerneh me, I pray you giue me leaue to shew the what kinde of Ministrie I then had, & whie I left yt. I was ſometimes indeed a Minister of your Church, after your popiſh orders; but finding my ministrie to be wholie vnlawfull in the verie Office, entrance and administration, by the rules of Christ's Testamēt, I, according to the Cōmandemēt of God zech. 13. Hezr. 2. and as manie places as commaund to abſteine from euill & to do that which is good, by repenteance left yt.

**COOP.** Because there were ſome corruptions in yt, will you therefore forſake your whole ministrie?

**GREN.** My ministrie was wholie euill, both in office, entrance, & administration, ſo that I left yt not for ſome corruptions. But if you can proue yt to be a true & lawfull ministrie, though with ſome corruptions, wheroft I may repente & yet keepe my ministrie, I will willingly go out of pryon with you, and labour in yt againe.

**COOP.** And if you can proue it wholie vnlawfull, I will leaue my ministrie & come & ſit with you in pryon.

**BAR.** It is not in your power ſo to do, repētance is the gift of God.

**GREN.** It is writte Reu. 16. that when the ſinnes of the falſe church ſhalbe diſcouered, the Ministers therof ſhalbe ſo far from repētance

tance, as they shall gnawe their tōgues for sorrowe, & blasphemē the God of heauen. Let vs then haue penne and ynke, that our reasons & answers may be set downe.

**COOP.** To what purpose? You seeke writing bath to catch.

**BAR.** We seeke vwriting to auoide sclander, & that the trueth might the better appeare, when both our reasons and answeres are set downe.

**COOP.** It vvere bur to spend time: I will not write:

**GREN.** Let vs growe to some head: vve will vwrite though you vvill not. Let me shew you my Ministrie that I had in your Church I pray you. I vvas first made Deacon by the Bishop of London, to no peculiar Congregation: afterward made full Priest by the B. of Lyncolne, you know after what a popish order.

**COOP.** Because there might be some defaultes in your entrance, do you therfore think all your ministrie vnlawfull?

**GREN.** If I had no true entrance vnto the ministrie, & yet should exercise a ministerie, I were in the number of those whom CHRIST pronounceth thieues & murderers *John. 10.*

**COOP.** Though there be defaults in your entrance, your ministrie may be lawfull. You must proue your whole ministrie vnlawfull.

**GREN.** My ministrie was vnlawfull, both in the entrance, Office & administration: therfore wholie vnlawfull.

**SPER.** } Our ministrie is not wholie vnlawfull in the entrance, Office,

**COOP.** } & administracōn.

**GREN.** I will beginne with myne entrance, which I thus proue to be vvholie vnlawfull. *There vvas no Flocke called me to the ministrie, therfore I could have no lawfull calling to exercise a ministerie in anie Office vnto them.*

**COOP.** You might be a Minister & exercise your ministrie vnto them, though you were not called by them; because you might offer your giftes vnto them, & so be a Minister by an inward calling.

**GREN.** Though this be no answere to my Argument, yet let it be set downe in wtiting. Whervpon this Proposition was set downe.

*Coop. It may so fall out sometimes that a man, not being called of the Flocke, may yet offer his ministrie vnto the Church; and that shalbe a sufficient calling for him to be eisher Pastor or Doctor, because ther is an inward calling.*

**GREN.** Do you hold that by an inward calling a man may excrcise an Office in the Church of God vwithout an outvward calling therunto? If I should hold it, I should quicklye be dravvne forth for an *Anabaptist*.

**COOP.** With theis circūstances he may: As a man indued vwith giftes should offer thei in pitie & compassion vnto an ignorant people.

**GREN.** But vvhether doth he offer himself as a minister, or as no Minister vnto them?

**Coop.**

COOP. He offreth himself as a Minister by an inward calling.

GREN. He could not offer himself as a Minister vnto them, because he had neither Office nor calling vnto the ministrie before.

COOP. } He may be a Minister *Paster or Teacher* before he be chosen of a Flocke, because he may haue an inward calling.

SPER. } GREN. No man can be an Officer in the Church, except he haue a true outward calling thervnto.

COOP. You hold him no true minister, without he haue a perfect calling.

GREN. I pleade not for perfect outward calling, but for a true outward calling.

COOP. Then you grant that though there be some defaults in his outward calling, yet he may be a true Minister.

BAR. We are so far from looking for a Church or ministrie without faults here in this life, that we affirme ther ca be no church or ministrie here without fault.

GREN. } But you goe from the question: vve reason not of a per-

S PER. } fect, but of a true outward calling, without which there can be now no true Minister in the Church. Answere therfore directly to the Argument, either denie or affirme.

COOP. } We will answere by distinguishing: and repeated their

S PER. } first Proposition. That a man by his inward calling might be receiued as a Minister of the people, without an outward calling.

GREN. Then you denie my Proposition *That of necessarie enerie true Minister must haue a true outward calling to his Office.*

S PER. A man may be a Minister without a true outward calling in an extraordinarie time, hauing an inward calling.

GREN. The rules of CHRISTs Testament are now perfect, & perpetuall in all times: therfore there is no such extraordinarie time, that anie man may take vpon him a ministrie without a true outward calling according to the rules of the word.

S PER. LVTHER & CALVIN &c. were true Ministers in theis extraordinarie times without a true outward calling.

GREN. } We are not now to cōtēd about their ministrie, they are

BAR. } now dead: will you oppose their ministrie against the rules of CHRISTs Testament? We affirme no man can

be a true Minister, without a true outward calling thervnto.

COOP. We do affirme that ther may be a ministrie without a true outward calling: But by circumstances.

GREN. This is contrarie to your former Assersion: that ther might be a Minister without an outward calling at all *as supra.*

H Answere

Answere therfore directly , yea or no.

**COOP.** His offring, his guifts vnto the people, & their receiuing of him  
is some outward calling.

**GREN.** Hold you this a true & sufficient outward calling?

**COOP.** For such times as theis, I hold it a true and sufficient outward  
calling.

**BAR.** An vnbeleeuing people cannot call or elect a minister: But you  
confesse the people to be such.

**COOP.** He may be a Minister to the people, they accepting of him, be-  
fore they be called to the faith : How els would you haue them  
called to the faith?

**GREN.** Not by placing CHRISTs Ministrie ouer an vnbeleeuing people.  
The infidels ought to heare the word, but cānot chuse a Minister

**COOP.** Thus he may be a Minister. *The people, what people soever, before they  
be called, are to take this man thus offering himself as a teacher vnto them by his in-  
ward calling, as a Minister in the office of Pastor or Teacher.*

**BAR.** } **GREN.** May the Sacramēts then be deliuered to an vnbeleeuing people?

**COOP.** Not before they be taught.

**GREN.** Is anie of the flocke & yet incapable of the Sacraments, or may  
there be a Pastor & a flocke & yet no Sacraments deliuered?

**COOP.** As they are instructed they are to haue the Sacraments deli-  
uered vnto them.

**BAR.** But all your people receiue the Sacraments , all being baptised  
without the exceptiō of anie, either hereticke, witch, or Cōiurer  
& their seed before they were instructed , & you stand ministers  
vnto such.

**SPER.** This is but your sclander : we stand ministers to no such.

**BAR.** Let the Prisons and estate of the land be searched whether ther  
be no such to be found : all the land is baptised in your Church,  
and you stand Ministers to all the land in high *sacrilege*.

**SPER.** I deliuier the Sacraments to none, but vnto such vvhose faith I  
knowe.

**BAR.** Yt should seeme you know not what faith is, or vnto whom to  
deliuier the Sacraments: vwhat wicked person is ther in your Pa-  
rish, or in the vwhole land, that is not baptised & received to your  
Sacraments?

**SPER.** You iudge vncharitablie of the whole land: I pray what thinke  
you of your self when you were of our Church.

**BAR.** I then vvas as you now are , and vvent vwhere I vwas ledd away  
vnto dumbe Idoles by such as you are.

**COOP.** You abuse the Scripture : The Apostle there speakeſ of the  
heathen & of stockes & stones.

**SPER.** We leade you not to Idoles , neither to worship Images; theis  
are your sclanders.

**BAR.**

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**BAR.** I abuse not the place, neither scâder you: We are ledd vnto  
Idoles vvhē we are ledd vnto such Ministers as you, which stand  
for that you are not in the Church, and are Idle Shepherds &  
Ministers zech. 11. Againe you leade vs to open & grosse Idolatrie; as the worshipping of dead Saintes & Angells; yea your  
selues vvorship Images, euen that Image of that Beast.

**SPER.** These are but your railings & sclanders: vve worship nei-  
ther Angells, nor Saintes, nor the Image of the Beast.

**BAR.** You giue vnto Angells & dead Saintes in your Church &  
solemnly indict an ~~Eane~~, a day, on the one a fast, on the other a so-  
lemn feaste, with an especiall vvorship deuised of purpose vnto  
peculiar Saintes & Angells, the day proclaimed and kept holie.  
Call you not this Idolatrie, do you not now worship Saintes &  
Angells?

**SPER.** We do not vvorship the though we vse theis ceremonies.

**BAR.** You shew your self a man vwithout fence or shame. I pur-  
pose not at this time to meddle with your grosse Idolatries, it  
vvere from the purpose & an endles worke. Let me now shew  
you how you vvorship the Image of the Beast. You worship &  
vse in your worship the constitucōns and deuises of these Anti-  
christian Bisshopps, as your seruice-boke &c.

**SPER.** You speake you know not what. You know not what the  
Image of the Beast is.

**BAR.** Yes, I knowe that speaking Image of the Beast vwhich is set  
vp in all your Churches, euen the humane constitutions of all  
theis Antichristian BBs; vwhich and vwherby, you and all your  
people vvorship. This I affirme to you & vnto all the world, to  
be that Image of the Beast: that ~~ever~~.

All deuises of men brought into the vvorship of God are Idoles:  
as your apochrypha writings in stead of Gods spirituall worship.

**SPER.** That is not so; how proue you that?

**BAR.** I proue it by the second Commandement. *Thou shalt not  
make to thy self anie grauen Image or Idle.*

**SPER.** Loe, you vnderstand not the second Commandement; Yt  
speaketh only of Stockes & stones &c.

**BAR.** See what a good Teacher you are that vnderstand not the  
Lawe, & yet vwould be a Teacher of the Lawe. The second  
Comandement is not only vnderstood of worshipping creatu-  
res, but of all maner false & deuised worship, when we worship  
GOD after the deuises of men.

**SPE.** It is not so, you vnderstand not this Comandement.

**GREN.** CHRIST himself so expoundeth yt *Math.15.* you vvorship me  
in vayne, teaching doctrines mens preceptis.

- BAR.** You are ignorant of theis Doctrines, are vnworthie to be a Pastor: for anie thing I haue seene in you, you understand no Scriptures.
- COOP.** You haue verie shamefullie peruerterd the place to the Corinthes, which is spoken of dombe Idoles, stockes, & stones.
- GREN.** He vſed not the place of the Corinthes at all, but onlie spake according to that Phrase. So that if his Doctrine be true the place hath no iniurie.
- COOP.** He vſed the place.
- BAR.** It is not so; I alledged not the place: but onlie spake according to the phrase. We are Commaunded to speake with holie wordes, and as the words of God.
- COOP.** Speake of your conscience whether you meant not to vſe the place.
- BAR.** I vſe not to speake against mie Conscience in or for anie thing. I haue told you how I ment to vſe the place: Neither can yt be otherwise collected from mie speach. But read you neuer, that our Sauiour Christ & his Apostles haue vſed places in the Prophets & Psalmes, and otherwise applied them then they were in their Context?
- COOP.** Those the Apostle there spake of, were the Idolls of the heathē, and to the heathē people, and therfore can not be applied to vs.
- GREN.** All Idolls are of the same nature & in the same detestatio with the Lorde, whether they be blockes, or stockes, or spirituall Idolls which are more subtile.
- BAR.** I haue shewed your Idolatrie to be grosse enough: as the worſhipping of Saints, Angells, keeping holie Dayes & holie Eaues vnto them, holie fasts & holie feasts. But yt were a wearines to rip vp your popish, Iewish, heathenish ministrations.
- COOP.** Theis are but rayling & foolish wordes.
- GREN.** I pray you follow the no furder. Let vs be no longer ledd away with their cauills, and by shifts from our present purpose; els we shall conclude of nothing.
- BAR.** I pray you then go to yt againe. For I am vvearied with them, & will no more deale with ſuch vnreasonable men.
- COOP.** I can no longer stay I must be gone. And ſo he arose vpp, & would haue broken of.
- GREN.** Wil you openlie declare that you had no purpose to edifie your ſelues or vs? vvhether then did you come, vwill you conclude of no pointe of Doctrine? answeare this Argumēt I beseech you.

*Every true minister of the Church must haue election, approbation & ordination, in and of a true Congregation of CHRIST. But you haue not ſuch election, approbation, ordination. Therefore you are no true ministers of CHRIST.*

COOP.

**COOP.** We haue election, approbation, ordination, in a Christian congregation.

**GREN.** That is not true. For neither haue you a people trulie called & gathered vnto CHRIST, nether were you chosen and ordeyned by the people, but by the Bishop.

**BAR.** Here must be noted your vncōstancie, that agree not vnto your self. Erwhile you defended your ministrie by your inward calling without anie outward calling ; and now you iustifie your outward calling. But let me not trouble you: follow your Argument.

**COOP.** I had the peoples acceptation when I was made Minister.

**GREN.** The peoples acceptation was but your agreement with them for you wadges.

**COOP.** That is not true. I could haue mie vvadges vvithout the peoples consent by law.

**GREN.** The lawe alloweth a Curate but tenne Pounds by yeare, but that vvill not cōtent you. you must therfore compovnd with the people for more.

**BAR.** You could not haue the peoples acceptation, vwhen you were made minister, you had no flocke then.

**GREN.** Before you had a flocke Mrs. Lawson got a lycēs for you from the Arch-Bishop to preach in that Parish.

**BAR.** What office do you exercise in your Church Mr. COOPER? are you a Pastor?

**COOP.** I am no Pastor, I am a Doctor.

**BAR.** Ther is no such office in your Church. Euerie parish is but allowed his parson or vickar; endowed Curats or such Doctors are but the Parsons substitutes to help a dumbe or plurified Parson.

**COOP.** We haue the Doctors office in our Church.

**BAR.** It is euident you haue not.

**GREN.** You were made Minister by the B. before you came to your parish by Powles.

**COOP.** I was made Minister to a flocke.

**BAR.** That could not be, seinge you are no Parsō. You were made minister to anie that would hire you.

**GREN.** You are those *εσίπε πλαντα* those wandring starres Jude speaketh of, like the *Leuite* that ran from place to place wher he might get the best wadges.

**COOP.** You falsly applie the Scriptures against vs. we are not

**SPER.** those *στέλλαι Erraticæ* Jude speaketh of.

**BAR.** Yes, & in the error of *Bala*: being powred fourth for wadge. How manie parishes haue you beene at, runninge from one to an other.

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SPER. } Is it not lawfull for a Minister vpon some occasions to remoue  
COOP. } from one Congregation vnto an other?

GREN. That Minister that forsaketh his flocke is an hireling, cōmeth  
but to robbe & spoile. But you both are placed in, and remoued  
from your flocke without the consent of your flocke; And are  
silenced in your flockes by the Bishoppes, by whom you vvere  
made Priests.

COOP. }  
SPER. } We had not our ministerie from the B. but from a congregaeōn

GREN. What cōgregatiō was that, whē each of you haue had so manie?

SPER. }  
COOP. } What if we were made by a Congregarion of Ministers.

GREN. How can that be, can ther be a Pastor of Pastors, or a congrega-  
tion of Pastors. You were made Ministers by the BBs. and not by  
anie Christian congregation.

SPER. } We had not our ministerie of the BBs. but by consent of a con-  
COOP. } gregation.

GREN. Thus I proue you had your ministerie from the Bishop. By the  
Bishoppes calling you administer and by none other. Therfore.

COOP. }  
SPER. } We had not our ministerie by the Bishoppes onlie.

GREN. By the Bs. callings you administer, and without the Bs. calling  
you cannot administer. Therfore by the Bs. calling onlie.

SPER. } We haue the Approbation of the congregation also.

BAR. You haue not. Your Curats (as is said) are made Ministers *in  
nubibus. vwithout anie flocke.* Your Parsons are nominat by the  
Patton, & made by the B. Thus trust vpō the flocke without ei-  
ther the knowledge, priutie, approbatiō, or choise of the people.

SPER. The Patrons choise is the peoples choise.

BAR. How can you saie the Patrons choise is the peoples, when they  
haue neither priuitie, consent nor assent. Be the Patron a woman,  
an Infant, an Ideote, haue he 40. benefices & those in all the parts  
of the lande, such as he hath neuer scene or knownen, yet doth he  
present, & the people must accept.

SPER. I had the approbation of the flock before I went vnto the Bis-  
hop, and was a Minister before I was at the Bishop.

BAR. You could not haue your parsonadge before you had bene at  
the B. neither be a Minister without the B. were you not a Minis-  
ter before you came to your flocke? answere dire&tlie.

SPER. I was made Minister by a Bishop before I had the approbation  
of the People.

BAR. What truth or agreement is in your speach? Euen now you said  
your were a Minister before you came at the B. & had the appro-  
batiō of your flocke before. Now you say (which indeed is true)  
you

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you were made Minister by the B. before you had the approba-  
tion of the people.

SPER. I meant the B. London. I had the approbatio of my flocke  
before I went to him.

BAR. We reasoned all this while of the Bishoppes indefinitely, and  
not of anie one B. more then of an other.

But to what end serueth now the approbatio of the people, when  
you are made full Minister before.

SPER. I was a Minister in part, but no full Minister before I had  
the approbation of the people.

BAR. See how you intangle your self. How can you make this  
agree vnto your second Proposition. That you were made Mi-  
nister by a B. before you had the approbation of the people.

SPER. I hold not my self a Minister in the sight of God by the  
Bishops ordination, Vntill I haue the peoples approbation.

BAR. God seeth & knoweth all his workes from before all be-  
ginnings. God knoweth all that he hath appointed & set apart  
to the work of his ministrie, euuen before he made them or in  
their cradles. So that God in his fore knowledg maie ordaine  
chosen vessels vnto his ministerie, which yet in the sight of me  
are not to be held Ministers, vntill they haue that lawfull calling  
which God hath prescribed thervnto. which calling, seing you  
want, you are to be held no Minister in the sight of men also.  
Moreover, the B. without the approbation of your flocke or-  
deyned you a Minister. Now which way should you not hold  
your self a Minister after their Orders: Or to what end serued  
the ordinatio of the Bishop, if you were not the made Minister?  
Here Mr. COOPER hasted away & said he could no longertarie,  
vvhervpon we ended this general conference. yet notwithstanding  
(the chamber Dore being locked, & no Porter neere to let  
them out) Mr. COOPER vsed speach to the standers by which  
after followeth.

*We haue omitted one especiall psalm that fell out in our Conference not perfectly  
remembering the due place where it shold come in.*

Coop. If you would not haue a ministrie sett ouer the vnbelie-  
ving people, how should the vnbelieuing people be called vnto  
the faith.

GREN. We shall shew you an other order to call the people to the  
faith according to CHRISTs Testament. And not without war-  
rant to sett the ministry of CHRIST ouer an vnbelieuing peo-  
ple, to the peruerting of all Gods ordinantes, and committinge  
of Sacriledge, hauing no promise of anie action you do in that  
estate.

Coop. Which way would you then haue the called, if they shold  
not be instructed.

GREN.

- GREN. Both the Magistrate ought to compell the Infidells to heare the Doctrine of the Church , and also with the approbation of the church to send fourth meete men with gifts & graces to instruct the infidells, being as yet no ministers or officers vnto them.
- BAR. Furder euerie Christian is bounde both in his familie & cōuersacōn to call others by all meanes he may, vnto the faith.
- COOP. What if the Church be where ther is no magistrate? is there alwaies a magistrate?
- BAR. Yea the Church cannot be without a Magistrate, neither can ther be a Cōmon wealth or estate without a Magistrate. There is alwaies a Magistrate, though not alwaies a Christian Magistrate.
- COOP. Ther is not alwaies a Magistrate.
- BAR. Without a Magistrate there can be no society, no trade, no calling had.
- COOP. Ther hath not beene alwaies a Magistrate ouer the Church.
- GREN. The Church hath alwaies beene in some common wealth or other. Ther can be no Common wealth without a Magistrate.
- COOP. What Magistrate was ther in *Habells* time?
- BAR. When the Church and all the world was in ADAMS household he no doubt was a Father, a Magistrate, a teacher, a gouernour.
- COOP. Ther was no Magistrate ouer the Churche befor the lawe.
- BAR. That is not so. was not Melchisdeck a Magistrate.
- COOP. Melchisdeck vvas a figure of CHRIST not an ordinary King.
- BAR. Doth not the Scripture say he was king of Salem?
- GREN. Was not Abraham a Magistrate ouer the Church?
- COOP. Abraham was no Magistrate.
- GREN. He was a Magistrate ouer his houesold, his house-hold vwas then the Church.
- BAR. Was not Joseph a Magistrate thinke you?
- COOP. Ouer the Egiptians after the heathen maner.
- BAR. Heathens maie be lawfull Magistrates ouer the Church also.
- But Joseph was a Magistrate ouer the Church.
- COOP. He was not a Magistrate ouer the Church.
- BAR. He was a Magistrate ouer all Egipt & ouer all Pharaō his seruāts.
- But the Church was then in Egipt emongst Pharaō his servants. Therfore he was a Magistrate ouer the church, as plentifullie appeareth in the history : his brethren acknowledged him their Lord.
- GREN. It was so prophēcied of him before, as the vision and drcames Declared.
- COOP. Joseph was a figure of CHRIST.
- BAR. What the? So were all the Kings of Iuda, therfore no Magistrats.
- GREN. Moses also was a Ciuite Magistrate ouer the Church before the lawe.
- COOP.

**COOP.** He was an extraordinarie Magistrate, he was not chosen by the people.

**BAR.** Whic is euerie Magistrate to be chosen by the people? was not the ordinance of God a sufficient calling to the Magistracy?

**GREN.** MOSES was both called of God, and approued his calling vnto & before the people of *Israel*.

**COOP.** MOSES was a Prophet: therfor he could be no ordinary Magistrate.

**BAR.** DAVID also & SALOMON were Prophets, yet you will not say that they were not ordinary Magistrates.

**GRE.** Every Prophet was not a Minister of the teple in the priests office.

**COOP.** }  
**SPER.** } The Prophetts office vvas a ministeriall office.

**BAR.** None but *Leuites* might be Ministers of the Tabernacle, but ther were manie Prophetts which were not of the tribe of *Leui*. But what is this to our purpose? was not MOSES, IOSEPH & theis others ciuile Magistrates? Mr. COOPER will you confesse your error?

**COOP.** They were no ordinarie Magistrates.

**BAR.** Yt is euident they were ciuile Magistrats, & ordinary, & excellent magistrats according to the reuealed will of God. But you will yeild vnto no truth, but cauil peruerslie against the euident Scriptures.

Amongst mich cōfused speach that passed betwixt Mr. SPERIN & me HENRY BARROVV. after that our conference was broken vp in following his last assertion. *That he held not himself a Minister by the Bishops Ordination yntill he had the approbation of the people.*

1.

2.

3.

4.

He first cōfessed the BBs. ordinatiō to be a ciuile constitution. Then that the Bishops by the Princes Commandement may ordeyne Ministers by their sole authority; Because *Timothi & Titus* did ordenie Elders alone.

When it was alleagded that *Timothi & Titus* did ordeine them according to the Apostles constitutions and as the Apostles themselves vſed to do. which alwaies was by the free election of the flocke. *1. Cor. 4.17, 1& 14.23.* he said that *Timothi & Titus* as also the Apostles were Ministers alone, without the peoples electiō. And that the world *xupɔjovis 1& 14. 23.* had relation vnto the Apostles, that lifted vp their hands before they laid them on; and not vnto the people, that lifted vp their handes to signific their approbation in the election.

He said that if so be this *1& 14.* were to be vnderstood of the peoples election, yet ther were no more places to proue that the

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people

people ought to chuse their Ministers: Being demanded what he thought of *Act. 1.* & *Act. 6. of 1. Timot. 3.* & *Titus 1.* he said that *Act. 6.* was but of Deacons onlie. and as for the other places they proued not that the people might chuse their Elders. Being demaunded who then were to make choise & probation of the *Elders*, he said that *Timothie* & *Titus* in those chapters. Being asked who now was to succeed *Timothie* & *Titus* seeing they had left no heires apparat behind them: he said the BBs. were to chuse & ordaine them, who now being old and able to take no more paynes, were to gouerne ouer manie Churches, as they did.

5. Being asked of *1. Timoth. 3. vers. 10.* who was to chuse and make probatio there, he confessed that the Church: being asked whether that rule of probation belonged not also, & were spoken of *Elders* in like maner. he said no. but onlie of Deacons: being asked if the word *hos Santos* in the 8. verse had not relation vnto the same chusers and gaue not now rules vnto them concerning Deacons alio; And how he could by that chapter make anie distinction, or shew whie the former rules cōcerning the chusing of *Elders* should not aswell belong vnto the Church, as theis concerning Deacons ; or whie if the former belonged vnto *Timothie*, theis also shold not belong vnto *Timothie*; he answeread still that the Church was to chuse Deacons, but not *Elders*.

6. In furder discourse of theis rules for the gifts, maners, & rules of the conuersatio & life of theis *Elders*, which were such as could be knowne vnto, & examined by none, but by the church where they liued, which shewed that theis rules of their Election were giuen vnto the Church, wherin *Timothie* was rather to help & instruct the Church, then anie way to plucke away the power, authoritie, & interest of the church: he answeread that *Timothie* could onlie best try the gifts & learning of theis Ministers, and therfore the choise & approbation were giuen to him onlie. Being demanded whether ther were not manie rules concerning sondrie christian vertues of manners , conuersation towards all men , of the gouerning of themselues, of their wiues, children, families, which belonged & were Common to the teaching and gouerninge *Elders*, which the Church wher they liued, could only best judge : He said that. *1. Timoth. 3.* & *Titus 1.* were onlie written & vnderstood of *Pastors* & *Teachers* because yt is ther said a Bishop must be *didacticos* which is onlie peculiare vnto the Pastor & Teacher. Neither would he yeild though yt were shewed him, that the name & care of *Elders* were common vnto all aswell the gouerning as teaching *Elders*, that most of the rules accorded vnto them indifferently *Act. 10.* Furder that he could shew no other rules in the Testament of CHRI<sup>T</sup> for the election of the

the gouerning Elders then there.

Wherupon he fell into this grosse opinioñ also, That those Elders & Deacons were one office. *Nos vnderfalding Ro. 12. 8. 1. Tim. 5. 17. Phil. 1. 1.*

Retorning againe vnto the BB<sup>o</sup>. being demaunded what war-  
rat they may vsurpe this inordinate power ouer all the churches.  
In processe of speach he was drieuē to acknowledge yt onlie to be  
by the Princes authoritie, & not by the Testament of CHRIST: &  
so held them to be meerly ciuile. Being demaunded what thē he  
thought of their ministerie & Sacramēts which they deliuered;  
he awhile denying that they medled with the Sacraments or mi-  
nistrie; in th' end being pressed, because they in all the Parishes of  
their diocesses did & might at their pleasure preach and deliuere  
the Sacraments, whether the Church & Parson wouold or no: yea  
they will make the Parson follow them with the *cupp & booke*,  
yea the B. will scilence, suspend, or remoue what Minister or Par-  
son he list. Here Mr. S P E R I N said that the Bishop did not, nei-  
ther should administer anie Sacraments in his Parish.

*Thus vwith one breath he affirming and denying, graunting and retralling, I told him that I vwould not from benceforwth anie more reason or Conser vwith him vntill he brought a better Conscience vwith him.*

To cōclude, seing he neither vnderstood the Scriptures wherof  
he so bouldlie affirmed or denied, seing he vnderstood not the  
verie first Doctrines & beginnings of CHRIST, as the Doctrines of  
laying on of hands of *Election, ordination &c.* neither yet knewe so  
much as the offices that belonged to the Church of C H R I S T,  
he was altogether vnowthie & vnsit to be a teacher or exercise  
anie gouernment in the Church of C H R I S T: Saying that God  
would er long shew who were fitt Ministers to drawe neere vnto  
him.

He said vnto me that I medled which more then I needed, and  
that I did but take a wolf by the eares. I said that he abused and  
vnderstood not that Prouerbe, also that I did not *immisere aliena  
hui*. That yt was a matter of mine owne saluation that I stood  
for, in refusing all subiection or Cōmunion with ANTICHRIST  
& his detestable enormities; that euerie true Christian ought to  
cōtend for the maintenance of the faith that was once giue vnto  
the Saints. *Ren. 14. 9. &c. Jude. 3.*

Mr. COOPER to shifft off the answeare of our Arguments wher-  
with he was pressed, whē he perceiued the issue of them, he rose  
from the table & brake off Conference with vs, pretending hast  
to be gonae: but the dare being lockt, he turned him to two gen-  
lemen which sat behind as hearers of our conference, and fell a  
perswading of them, whervpon JOHN GREN. left Mr. BARROVY  
*et alij*

7.

8.

Mr. SPERIN in conference still, & went to giue eare to Mr. COOPER, whose deceipſſ I fownde ſo pernitions & Doctrines ſo fowle that I againe replied vpon him, and receiuied certaine errors from his mouth, ſome wherof I ſhall heare insert with minē anſwere in breife, not following our vvhole diſcourse.

1. A priuate man ought not to make queſtione our doubt of the Coop. Minifters outward calling, but if he find comfort in heart by his Doctrine, he ought to approue of his miniftrie, what calling ſoeuer he haue.

GREN. This is ſweete Doctrine that you ſowe here; hath not the lorde giuen as great Commandement to auoide false Prophetts as to heare & obey the true messengers, and all true messengers therupon approuing their ſending to all mens conſciens by the euident teſtimonie of Gods reueyed will, ſhall not the flocke know their Pastor, yea chufe & call their Pastor?

Coop. If one come into a Congregacion & heare one preach, he ought not to make queſtione of the Minifters calling, or refufe his Doctrine.

GREN. If one come ſo, & before know that that preacher hath a false outward calling, yea that he hath no office in a true Church but is a false Prophet, he offendeth in hearing of him, especially in a false Church, for ther is no false teacher but teacheth ſome truth &c.

2. A man may be a true Minister to a people vncalled, & they are Coop. a true Church or faithfull Congregation *potentia* though not *aſſu*. and he may be an officer or minister vnto them, they being a true Church *Potentia*.

GREN. This is ſuch Doctrine as I neuer heard, that a Pastor can be ordyned & exercise the duties of a Pastor, to a Church that as yet is not. But your Minifters moſt sacrilegiouslie give them the Sa-craments also in this estate.

3. Though the Minister do deliuere the Sacraments to the open Coop. knowne vnvorthie, and ſo commit ſacriledge, yet maie a priuate man communicate with the Minister, & that partie not be partaker of their ſinne.

GREN. If I associat a theife & Communicate in his euill, ſhall I not be guiltie, how much more if I reproue not this transgrefſio against God, & abſteine from their fellowship till they repente, or by due order be censored.

BARTLET Here MR. BARTLET a gentleman ſaid yt was not well we had not ſome more orderlie Conference about theis weightie cauſes that the truth might appeare.

GREN. You ſee they will not come to anie pointe of Doctrine to con- clude

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elude anie thing , we haue long made sute to haue some free Conference & neuer could obteine anie , but are lockt vp close prisonets.

COOP. They denie our Church & ministrie & therfor are not to be disputed with.

BARTL. Yet their reasons would be seene & conuinced orderly ; if they deserue yt, then to suffer punishment .

GREN. We haue often shewed causes whie we hold your Church & ministerie to be false , and not to be ioyned with of anie that wilbe sauad: as for example. you haue not a people rightlie gathered vnto CHRIST, but stand one with the world, so that your parishes cannot be called ~~inhabitants~~ a people called fourth 2. you haue set a popish ministerie ouer this whole lande 3. you most sacrilegiously giue the Sacraments in this order to all commers 4. you worshipp God after mens deuises and not according to CHRISTES Testament . 5. you haue not the power or freedome to redresse sinne by due censure, being all Subiect to theis wicked Courts. &c.

BARTL. Theis things would be answeared & conuinced.

COOP. We graunt the things they seeke are good, and manie of vs haue written and taught fullie the same, but they seeke them not by due order.

5.

GREN. This is not true, you are limited what to preach , to conforme your Doctrines to theis Antichristiā Orders, & still practise contrarie if you write or teach anie truth. And as for vs we seeke to do the will of God after the same order that all true Prophets, CHRIST, & his Apostles haue taught & practised for Conscience towards God : to haue no fellowship with that ministerie & Church which reiecteth CHRISTES Testament , and will not be guided by him & his Ordinances.

COOP. We profess & teach trulie all the Atticles of faith.

6.

GREN. The Papists teach the same Articles in generall wordes, but neither you nor they, ether teach the particular Doctrines, our practise the same truly. But both you and they denie speaciall Doctrines of our Iustification.

COOP. What Atticle of faith do we not trulie teach.

GREN. You teach that CHRIST is descended into hell after his death and buriall.

COOP. We hold it not neither teach yt, manie of vs haue taught & written against yt , you therfore do vs wrong to chardge vs with yt.

GREN. It is set out with priuiledge as an Article of your faith & receiued and redd in all your Parishes.

I iii

COOP.

**Coor.** Though the gouernours of our Church sett yt out and we can not help yt, yet we are not to be chardged with yt.

**GREN.** Besids that you daylie communicate with them that do hold yt(if not reade yt to the people)you haue subscribed to this & all other such errors in your Church of late,as I heare.

Here Mr. COOPER was smitten with mutenes and the gentleman said, haue you donne so?

**Coor.** He careth not what he saith of vs.

**GREN.** Will you denie yt. I will bring witnes to proue yt vnto you before to morrow at 8. of the clocke, if you denie yt.

**Coop.** I will not make you acquainted with my priuate actions.

**GREN.** I desire not to knowe your priuate actios, but this is a publique matter of your subiection to Antichrist in your whole ministerie against your conscience ; but yt seemes your deeds ar euill, and therfore you would hide them, least they shold be reproud of the light.

The gentleman said yt was thought we held some error about the lords prayer, as they call yt : whervpon I shewed him our iudgment in writing, & said that we wvould not continue in anie error to our knowledg. and when he read that we said yt could not be called the Lords prayer, because he never prayed yt, Mr. COOPER tooke exception thus.

**Coor.** It may be called the Lords prayer in respect he taught yt his Disciples.

**GREN.** This proueth it cannot be called the lords prayer, for Doctrine is one thing, and prayer is an other. Prayer is a powring fourth of our hearts vnto the Lord, according to our present w̄ts; Doctrine is an instruction of others; so that yt cannot be called the Lords prayer.

**BARTLET** But this troubleth vs that you hold yt not lawfull to say ouer those wordes in prayer &c.

**GREN.** You see that we denie no man to vse the verie wordes , all or anie part of them in prayer, by explication, or application, accotding to our present occasions, as anie other Scripture.

**Coop.** What is the meaning of that explication or application.

**GREN.** Explication & application is meant thus : as when I desire that the Pope & such Ministers of poperie might be suppressed I say. Do this Lord for th' aduancement of thy kingdome . Let thy Kingdome come &c.

And without this explication or application to say ouer the vvhole vvordes conteyning all things that can be praid,were but abuse of that forme of prayer, seing they that so praye cannot vnderstand what he(that is the mouth of all) asketh, for we cannot pray

pray for all thing at once , but that which is within the compass of our faith ; otherwise yt is but babling.

**COOP.** For the whole Church yt may be said ouer as a praier.

**GREN.** All praier must be of faith for such things as are within our knowledge, and as we knowe the Church to be in present neede of, and those things to be particularly craued at Gods hand, els we do but babble as the papists do.

**COOP.** I grāt that al our praiers ought to be of faith & expressing our present necessities. Yet ought we euerie day to say ouer the Lords praier for the whole Church.

**GREN.** This is popish Doctrine, & such praier were superstitious babling &c.

The righteous men they shall judge them after the manner of harlots and after the manner of murderers, for they are harlots and blood is in their hands: Ezek. 23.45.

Before we can iudge the false Church, it is expedient that we discerne the true Church, which is thus described in the scriptures.

**T**He true planted and rightlie established Church of CHRIST is a companie of Faithfull people: seperated from the vnbeleuers and heathen of the land: gathered in the name of CHRIST, whome they truelie worship, and redily obey as thier only King Priest and Prophet: ioyned together as members of one bodie: ordered and gouerned by such officers and lawes as CHRIST in his last will and Testament hath therevnto ordeyned: all and each one of them standing in and for thier Christia libertie to practise whatsoener God hath comauanded & reuealed vnto them in his holie word within the limites of their callings, executing the lordes iudgements against all transgressio and disobedience which ariseth among them, and cutting it off accordinglie by the power which thier lord and King CHRIST IESVS hath comitted vnto them.

Now who so shall measure thies parish assemblies as they generally stand in England, by this rule: shall euidently finde them in euerie point so transgressing and defectiu: as he that hath eyes to see, or but a will to search cannot be deceaued or mistake these parish Churches for the true churches of Christ.

Thies parishes consisting of a company of prophane & igno-  
rant people: gathered by the sounde of a Bell in the name of Antichrist: worshipping God after a false & Idolatrous maner: denying all obedience vnto CHRIST in his 3.offices as thier only King, Priest, and Prophet. lyuing in disorder among them-selues: standing in confusion being disordered and oueruled by such lawes & officers as the Pope left and not as CHRIST left, standing in bondage to the Romish courts & cannons: hauing no power to execute the lordes iudgements or to redresse the leal sinne or transgression amongst them-selues: but are driuen to the Comissaries Courts, and so cast out SATAN by the power of SATAN.

(1)

Iere. 31.34.  
A&T.10.43  
A&T.15.9.  
I. Cor. 1.3.

1. Thier Churches consiste not of a company of faithfull people, but of a multitude of prophane people: Therefore they are not the true Church.

2. They

3. They haue made no separation from the heathen of the land : but all are receiued & reteyned in the bozome of thier Churches: Therefore: &c.

(2)  
Isay. 65.11,  
12.

Leu. 20.24  
Iere. 15.19.  
Ezek. 16.25

3. They are not gathered in the name of Christ, but in the name of Antichrist , whom they obey as shall afterward appear. Therefor &c.

Eze. 23.44  
1Ch. 15.1.9.  
2 Cor. 6.14

(3)

Isay. 11.10,  
12.

John. 12.32  
Mat. 18.20  
1 Pet. 2.4.5

(4)

Deut. 5.8.  
1Cor. 10.28  
Reuel. 21.8

(5)  
Deut. 18.15  
Isay. 42.1.  
Mat. 17.5.

5. They receiue not , nor obey not Christ as thier King, Priest, & Prophet: Therefore &c.

Not as thier king; reiecting his gouernment and receiving & standing vuder the Antichristian yoke of thier popish gouernment.

1. 1o. 4.3.  
Mal. 1.6.  
Luk. 19.27  
John. 3.36

Not as thier Priest ; sacralligiously prophaning his name with thier Idolatrie, prostituting his blood: and making him a priest and sacrifice to Infidells and the most wicked offenders:

Ezek. 16,  
17.19.  
and 44.7.  
Lam. 1.10.

Not as thier Prophet ; giuing no obedience to his worde, vsing it as a mantill to couer thier sinne,rather then as a rule whereby to direct thier liues, not seeking a true ministrie but mainteyning a false , of which sorte the wholl ministrie of the land is which are permitted to teach in thier publike places,to whomc they giue earc.

Deut. 13.3.  
Mat. 7.15.  
and 15.14.  
Rom. 16.17  
2. Tim. 3.5.  
2 John. 10.  
Iere. 23.29

6. Thier people are not kint togeather as members each of other in one congregation, but both roue and goe , assēmble, & departe, at thier pleasure when they will,whether they will, & as they will themselues; As also liue in continuall disorder.

(6)  
1 Cor. 12.12  
1 Pet. 2.4.5  
Rom. 12.5

(7) 7 Thies parishes are not ordered and gouerned by such officers as Christ hath appointed to his Church: They haue no true *Pastors, Teachers, Elders, Deacons, Releuuers*: But insteade of thies they remaine most seruilely subiect to the Antichristian gouernmēt of thier popish *Arch-bis bops, Bis bops, Chauncellers, Arch-deacons, Deanes, Commissaries, Doctors, Proctors, Aduocats, Notaries, Registers Purseuanis Curseutors, Summers &c.* And from the Apostoliceall seat of the Bis bops, they receue as Antechristiā & false a ministrie, as thier *Parsons Vicars, Curates, hirelings, lecturers, mercenarie preachers, &c.* which togeither with this people stand bounde and subiect to thies Bis bops and thier popish courts, of *high commission, of faculties, of Arches, of prerogative of delegatis, of thier Commissaries &c.* Therefore, &c.

(8)

*2 Tim. 6.13*  
14.  
*Ephes. 4.11*  
22.  
*1 Cor. 14.37*  
*Heb. 12.28.*

8 Thies assemblies are not ruled by th'olde and newe Testa-  
ment, but by the Cannons, Iniunctions, and deccres of thies  
Antichristian and popish courts. Therefore &c.

(9)

*John. 8.36.*  
*Gal. 4.26*  
*1. Pet. 2.9.*

9 Thies people stand not in and for thier Christian lybertie,  
but all of them remaine in bondage to thies *Egyptian and Babio-*  
*lonish yoakes, yeilding obedience vnto thies courts and thier*  
*Cannons:* Therefore &c.

(10)

*Psal. 149.9* 10 Thies assemblies haue not the power which Christ hath gi-  
*Isay. 45.17.* uen vnto his Church vnto the worlds end, and all the powers  
*Mat. 18.17.* in earth and hell cannot take from them; viz. to binde & loose  
*Luk. 10.19* and to reforme things that are amisse, but are driuen to the  
*1. Cor. 5.4.* Comissary Courts: Therfore &c.  
*2 Cor. 10.4*

5. 6.

(11) 11 Thies aséblies cast out Satan by the power of Satan, name-  
*Mat. 12.25.* ly by thies Impes of Antichrist the Bis bops Commissaryes and  
priests: Therefore they are not, & for all thier reasons feuerall  
& ioyned, cannot be held in anie Christian iudgement, the  
true Churches of Christ.

Infinite were the reasons which from thies feuerall heades, as  
likewise from thier particular transgressions & defaults might  
be drawne: But the best Argument to confute and cut downe  
all this trumprie at once, is, according to the coimmandements  
of God, to perserue our bodies and soules free from thies ab-  
ominations, by a speedie seperation and withdrawing our  
selues

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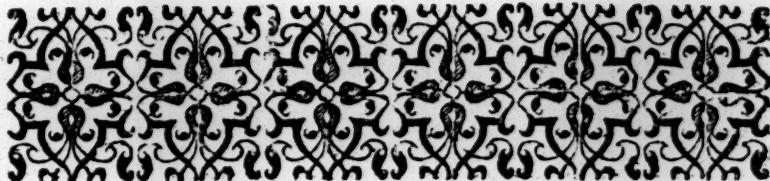
selues from amongst them , and to confute their last and only Argument whereby they vpholde their ruinous kingdome, namely their penall lawe, by Christian patience, and an vpright & godlie life.

*Here is the patience of the saints : here are they that kepe the commandments of God and the faith of Iesus. Reuel.14.12.*

*He that ouereometh shalbe clothed in vwhite array, and I vwill not put out his name out of the booke of life: but I vwill confesse his name before my father and before his Angells. Reuel. 3. 5.*

THESE Arguments were more then a yeare & an halfe since deliuered to Mr. C A R T V V R I G H T  
Mr. T R A V E R S Mr. C H A R K E and Mr.  
F L O Y D E which still remaine vpon them unanswered.

F I N I S.



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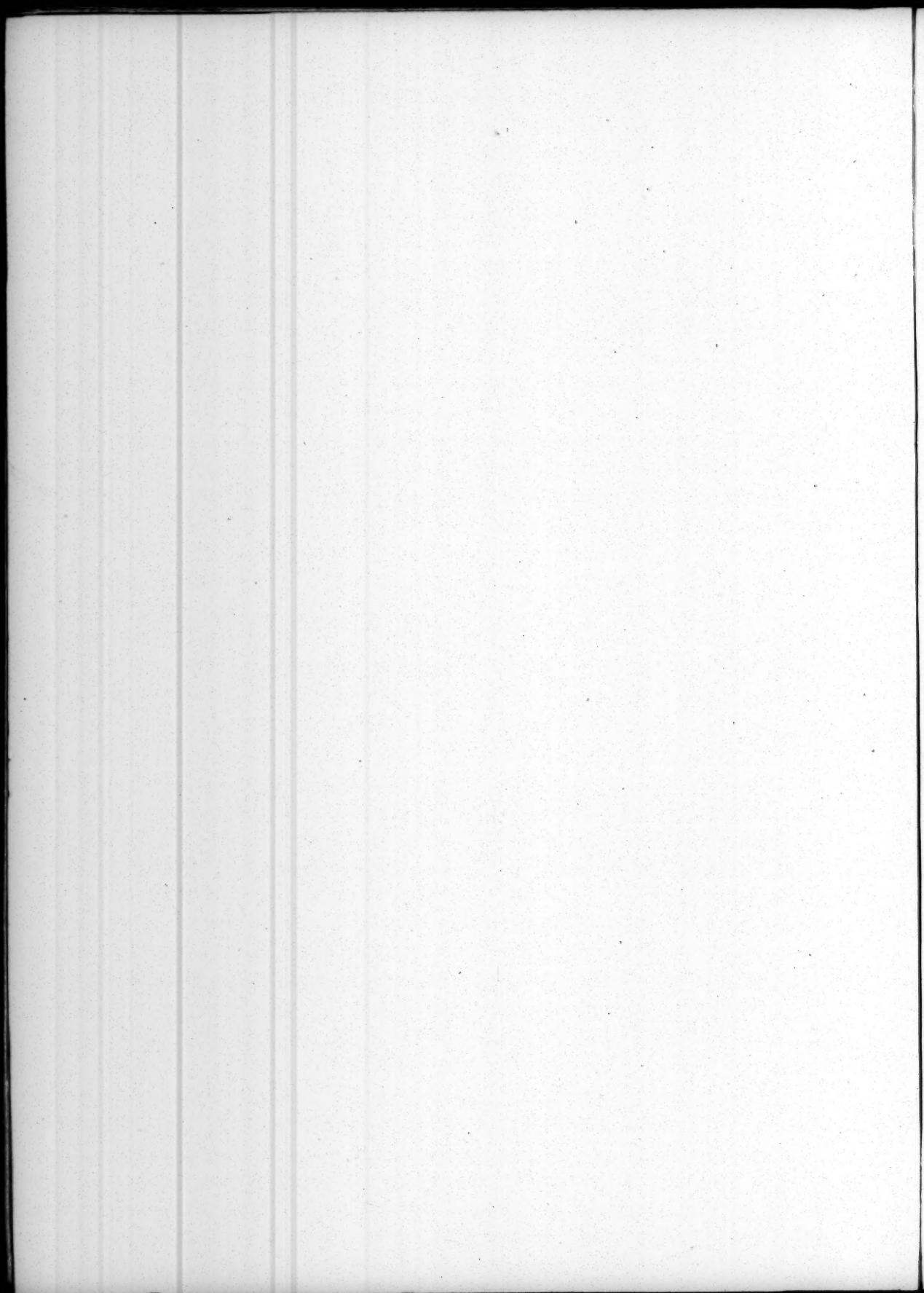
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